

THE
CONGREGATIONAL MAGAZINE.

OCTOBER, 1841.

“NO POPERY!”

THE ear should try words as the mouth tasteth meat, for if words are the vehicles, so also are they often the veils, of truth. The watchwords of party, and the sayings of the people, have not always expressed the things they meant. In the name of liberty, despots have been enthroned, and nations enslaved. In the name of Truth, her votaries have been discouraged, and error crowned. “For the glory of God,” religion has been proscribed; and “for the good of the church,” Christians, branded as “infidels,” have been consigned to infamy and death. “Caesar!” cried the maddened people, but no loyalty was in their cry: all they meant was “Away with *Him*!”

It has been the fashion to cry “No Popery!” meaning thereby to warn, lest Popery become ascendant, and to plead for the legislative depression of its friends. Who are they who have raised, and have

Note.—The following letter will inform our readers from whence we have received this spirit-stirring article.

“TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

“SIR.—The Committee of the Evangelical Voluntary Church Association have contemplated with much satisfaction your able and consistent advocacy of the great principles of civil and religious liberty, and feel a confidence in your readiness to promote especially that feature of them which respects the support of religion, by the voluntary contributions of its friends, instead of by compulsory assessments on the community.

“The Committee indulge the hope, that your sense of the importance of adapting your advocacy of this principle to the exigency of the times, will lead you, not only to aid its progress by the direct efforts of your own pen, but by allowing the occasional insertion in your journal of contributions from gentlemen connected with this Society, made under the sanction of its Committee. I therefore enclose a paper, with the request that it may obtain an early insertion in your useful periodical.

“I am Sir, yours very respectfully,
“ANDREW G. FULLER, *Secretary.*”

ever been, and still are, loudest in the cry? Are they those exclusively, who have done the most by their writings, or preaching, or example, to expose the errors of the Romish church? Are they those who are furthest from Rome? Those who stand least upon human tradition? Those whose religion is most conformed to scriptural dictate? Those whose tolerance of others in general is most remarkable? Those who ask, and would have others ask, not of "the church," but of their own minds, "What saith the Scriptures?" It is notoriously otherwise. It is the spirit of Popery, the spirit of *ascendancy* that stimulates the cry, for it is that alone which fears a rival. Fellow countrymen! awaken to the fact, that it is solely because there is a national church establishment in this land—a state church—that we have reason to apprehend Roman Catholic ascendancy.

It is true that Popery is advancing. It is true that Popery, assuming as it does for the church a divine right to judge for the people what is truth, is and *must* be intolerant. It is true that its history is written in blood, and that no denials, no arguments, or even sophistry, can wipe from its published and current documents its broad and glaring sanction of whatever oppression, even unto cruel death, may be deemed needful to exterminate *whatsoever* is not submissive to itself.

It is true that (whatever bright examples of ardent piety, of tender charity, and generous equity, may have been, or may be found in its communion) all that is terrible to rational liberty may be feared, if it should be armed with power giving scope to its persecuting and inexorable *spirit*. That Popery is advancing is no light thing—believe and tremble! But how shall it be arrested? By force? Nay! Even were it possible, which it is not, this were to act upon its own spirit, and to invite a day of dreadful retribution. How then? By disowning its spirit *wherever* found. And where is it found? Wherever man, the gentlest though he be and most sincere, and ever mitigating by his tears the hot fire of his zeal; wherever man *compels* or *desires* to compel others to sustain and teach any thing whatever as the doctrine and will of Heaven. It exists, therefore, in all national church establishments, as the very principle of their being, however comparatively tolerant, and however orthodox the church established. Whatever may or might be the church established, Episcopalian, Presbyterian, Wesleyan, or aught else, the principle of its existence, as an established church, is one of compulsion, the compulsion in every case equally claiming to be justified by divine authority, and having no possible justification except upon the ground that those who enforce have a divine right to do so. This is the essence, the genius, the life of Popery. Popery sitting in the temple of God, showing himself that he is God, and consistently, therefore, spurning as contumacious every one who dares ask, What is truth? except of "the church," is but the *principle* fully developed. The principle of Popery, therefore, and of every church or individual

who recognizes a right or propriety in the state, to teach or sustain religion at the public cost are so far identical—and so exactly are they thus far identical, that the keenest discernment may be defied to discover the slightest difference. If other churches and their adherents are less intolerant, their tolerance discredits their consistency. Every sect that does not repudiate the sentiment that the state should provide religious teachers for the people, is of necessity in principle, and *ought* to be in practice, if the principle is good, a persecuting sect. Every act of toleration by a church-supporting state, is contradictory and suicidal, and nothing was more rational in sincere advocates of our church establishment, as an institution religiously required, than their opposition to Roman Catholic emancipation, although nothing could be more irrational than their professions at the same time of tolerance in general, and their forbearance to condemn the legislative permission of *any* dissent. When the Roman Catholics were emancipated, (the state church continuing,) it was to be expected that they would rapidly prosper; that their cathedrals would soon rear their gorgeous and portentous fronts, and cast their proud and ominous shadows. It was to be expected that preparation would be made for a future struggle; that all that was noble and chivalric in the Catholic laity would be engaged as by new bonds and incited by new hopes, to further the fortunes of "the church"—a church from which they might look for personal consideration in this world, and rewards in the next, proportioned to the glory it should reassume by their endeavours. Its members, *now*, free as citizens, naturally, and (according to their notions) rightly, strive to place it in that position of honour, which the constitution, or *principle*, of the national legislation assigns to the state church, and which position they see occupied, or rather *usurped*, as they would say, by another that has robbed it of its wealth, and shorn it of its crown. The Roman Catholics aiming to become ascendant! To be sure they are, and while the golden bait invites, they will be. It was injustice to exclude them from equal rights with other citizens, on account of their religion, but it was madness to admit them to their present freedom, (supposing it could be helped,) without at the same time dissolving the alliance between church and state. The emancipation was a just act, but the justice stopped short. It was the partial opening of a door that should indeed never have been shut, but which, if the parties holding the key-side were right in doing so, they should have kept closed—especially against those who were well known as stern assertors of a prior right to be the warders. To admit them to the warders' side, the wardship being a lucrative affair, was to invite their craft and cupidity, and to invoke their energy, union, and perseverance, in effort to seize the golden prize. When emancipation was conceded the warder's office should have been abolished. It is true (nothing is more so) that the legislature opened the door unwillingly, and to avoid what it deemed a worse evil. But this only

shows the false position in which the *principle* of national church establishments places a government. It must refuse justice or concede a fool's justice, that is, a justice destructive of its own ends, and stultifying its own views. It must sternly resist all encroachments on the church's supremacy, denying altogether religious liberty, and persecuting all her opponents even unto death, or it must contradict her high claims and peril her existence as the state church, by licensing her rivals to proclaim their opposing doctrines, and to proselyte from her communion; thus encouraging their aim, and enlarging their power, to effect her expulsion. There is no consistent medium, no medium that does not revolt right reason and true religion, between the intolerance of fiercest Popery and the equal liberty of perfect voluntaryism.

But this is not all. To be menaced with loss of liberty, to see manhood trampled in the dust, to see Britons bound to a priestly chair, to see their children blinded to their birthright and recreant to their name, themselves the victims, and preparing to be the instruments, of priestly arrogance—this is not all; for all this might be, and no interests be touched but those of time, no destiny affected beyond the narrow compass of a mortal's life, and then no ground had existed for strongest adjuration, no ground for appeal in the names of eternity, immortality, heaven, and perdition. Not only is all that manhood shrinks from involved, but all that Christianity holds dear; the destruction of vice, the triumph of virtue, the worship of God in spirit and in truth, the salvation of men and the honour of Christ as sole head of his church and last judge of mankind. The *principle* which constitutes the power of Popery, and which alone makes its follies fearful; the principle that it is the duty of those who have the means, to *enforce* upon the people the support of the opinions and teachers of "the church;" and which principle is equally that of *all* established churches, is no less dangerous to truth and man's immortal weal than it is to his temporal peace and dignity. Admit it, and whatever there may be revolting to reason and outrageous to humanity, whatever there may be derogatory to the word of God in tradition, of distortion and perversion in ceremonies, of deadliness in formalism, of poison in heresy, of discouragement to simple godliness, and holy zeal, and healthful practice—all may be sanctioned, animated, and seven times strengthened, by force of law. Reject it, and all these things are comparatively innoxious, having no public stamp of truth, no artificial support, no fostering beams of public recognition and legislative sanction investing them with a guise of virtue and propriety in the eyes of the uninquiring, and gathering and combining, as their friends and apologists and fierce defenders, and alas! their victims, all who account fashion bliss, and spirituality disgrace, and the requirements and interdicts of true religion bondage. It is this which renders error fearful. If Popery could not be *established*, if the principle of national church establishments were repudiated

by the nation through its legislature, the power of Popery for evil would have small scope, and its spirit of dominancy no pabulum. Why does Puseyism attract so much attention, and excite in Protestants so much alarm, but simply because it is in the state church that it appears? Had it arisen elsewhere, it would have glimmered in despised and impotent obscurity, and found fewer to sustain its dishonest claims, and to assist in diffusing its noxious gleam.

Awake, fellow-countrymen, to the fact that Popery *is* advancing. No longer trifle with the fact, but mark well how and where it is advancing. It is in the established church, and *nowhere else amongst nominal Protestants*, that Popery, scarcely disguised, is doing its deadly work, and rapidly diffusing its degrading influence, stamping credulity as faith, and faith as infidelity, and forging chains in the name of that truth which *is* the charter of liberty. It is the church established by law that shelters all who may choose to call themselves of its fold, be their doctrines or even practices almost ever so opposed to its own articles, and so comprises not only the good, but arrays under its name the most varied and opposite opinionists in fortified and honoured hostility to truth and piety, within and without its pale. Awake, fellow-countrymen, from the delusion that has blinded you, and turn the tables, not in anger, but in fair retort, on those who have misrepresented the natural, and indeed the inevitable, though unconcerted, combinations of dissenters with others, not against the church which happens to be established, but merely against invasions of their own equitable liberty, resulting from the establishment and maintenance of that church by force of law. Turn the tables on these calumniators of, so far, blameless men, seeking no spoil, aiming at no injury, but aspiring simply to effect an object which appears to them of highest import to the nation's weal. What do they seek but the dissolution of a legislative arrangement, which they believe *is*, and *must* be, while man is man and the arrangement exists, the grand inlet to the ministerial function of worldly, and *therefore* incompetent, men; the great obstacle *therefore* to the progress of social piety; the shield of heresy; the spring and support of formalism; the foe of inquiry, and consequently the opponent of just liberty; and *so* the source of discord, and of that combination, which is alleged as matter of complaint, but which *cannot* but exist so long as there are good men who believe the arrangement to be wrong, and patriotic men who deem it injurious, and men, good and patriotic, or otherwise, who feel it to be unequal, and *so, of necessity*, opposed to sound and useful legislation?

Fellow countrymen! are ye indeed men? Then dare to look at this legislative compact between the church and the state. Suppress all passion, banish prejudice, and look calmly at the thing as a matter in which your country and the world, yourselves and your children, have the deepest and most enduring stake. Why should you hesitate thus to

consider? If you are upright, what can you dread from a calm inquiry? Is any thing so precious as truth? Will any thing else so tend to advance the honour of God and the real interests of man? What is it to you as sincere, benevolent, patriotic, just—what is it to you if this compact should prove a grand mistake, and of the essence of that Popery which so alarms? If it be so, why should you be afraid to see and to say that it is so? Look now with an eye seeking, not arguments in support of it at all events, and how you shall maintain your side—but just what is truth. Examine as having a greater interest in ascertaining this, than in maintaining any party. Discriminate while you inquire, and charge against us nothing that we disown. It is not the church established that is condemned, but the legislative establishment of that or any other church. With what may be peculiar to the established church, or deemed objectionable in it, we have now nothing to do. They may be matters for discussion, and some of them possibly for reprobation, but they would not be matters for complaint if the public were not *forced* to sustain them. The members of the established church have an equal right with others to choose their creed, and ought not to be unkindly taunted with their choice, however it may differ from the choice of others. We raise no question except in the name of that equitable liberty, which cannot be infringed without injury to the common weal. Our only proposition is, that to establish religion by law, (the state determining what it shall be, and appointing its ministers, and allotting their remuneration,) is in principle wrong, and in practice injurious. Popery *there* is in the bud, and waits only the full sunshine of state favour to become its ripe and ready fruit. Seeing that the principle of Popery, and of *all* coercive establishments of religion are one, as we have shown, must it not be so? And can you cherish the principle in one case which you condemn in another? If the ascendancy of Popery is to be dreaded, and if the principle of coercion, which is the *essence* of Popery, is the principle of every state church, as no one will or can deny it is, what can remain, as the clear dictate of heaven and safeguard of our common liberty, but that perfect voluntaryism, under equally protecting laws, for which we contend?

But have you fears? Can you not trust this perfect voluntaryism? Have you some secret misgiving as to its full sufficiency? Some surviving notion of a happy mean? Some midway resting-place between it and a sanction of the worst intolerance? Do you imagine still, that in some way or other, the coercive principle has served the truth? Consider now if what we affirm is not true, when we say whatever excellent clergymen and laymen in our own establishments, and we might add excellent Roman Catholics in papal states, have done in reclaiming the bad or helping the good, they have done under information, and feelings, and influence in no manner or degree derivable from the circumstance that the church to which they belonged was estab-

lished by law. The good that has been done and is doing by such individuals is of pure free will, and would be done by them with equal or greater energy and freer scope were the church to be dissevered from the state. Are Episcopalians in Scotland or America less orthodox, and pious, and benevolent, and active, than those of England? Or Presbyterians in England and America inferior in character and usefulness to those of Scotland, or exemplary Roman Catholics in Ireland less numerous than where Popery is the law? Voluntaryism is the field, in fact, within every established church, where good churchmen are reaping a righteous and abundant harvest. Nothing is more irrefutable than that the state arrangement has permitted the population of this country, where that arrangement has been least disturbed, to grow up in brutal ignorance, while, on the other hand, wherever voluntaryism has had a footing, light and morals have advanced. If voluntaryism has not proved adequate to instruct and elevate the people generally, it is unproved that, with a fair field, it is inadequate to do so. Hitherto the rank, and with it the wealth, and glitter, and talent of the country, have been invited to the established church in the names of honour, respectability, fashion, and profit, and repelled from the voluntaries in the names of fanaticism, vulgarity, and ignorance. What honest mind, therefore, on reflection, must not be indignant at the want of candour that charges inadequacy upon a principle that has been denied fair exercise, and that despises as mean what force alone has made so?

Fellow-countrymen, judge candidly. We plead for no party. We deprecate not your condemnation, if honestly awarded. But beware of hearing or reading only one side, of forming your opinions of the voluntaries and their ministry, with the spirit and practices prevailing amongst them, from the lips or writings of their opponents, however respectable, much less of those whose obvious aim is to bring them into disrepute. Away with all frivolous objections, especially objections that are unjust as well as frivolous, and could not be made if the law were equal, and did not *create* the matters objected to! It is true that to worship God, as conscience may dictate, if conscience disapprove of the state mode, is to be degraded, to be under odium and suspicion. It is true, most true, alas! too true; and herein is found one of the strongest objections to a state church, from which, of very necessity, however stringent its verbal guards, or excellent its forms, nothing is so little repelled as hypocrisy, and by which nothing is so little encouraged as honesty.

Whether we look then at the principle or its effects, there is only evil, while from voluntaryism there is not only nothing to fear, but, *except it and the constant peril of Popish triumph, there is no alternative*. To cherish the principle of a state church is, at best, to cherish a sleeping adder.

Awake, then, fellow-countrymen! and, in the name of truth, in the

name of all that is direful in error, in the name of all that is to be found or feared of evil and thraldom in Popery, rest not until this principle shall be repudiated by the same public authority which now sustains it, and may else become its burning brand. Slight the warning, and the members of that same church which is now established, may, ere long, with all except ascendant Papists, be consigned, as all dissenters from that church are now consigned, as schismatics to political degradation, and the good and zealous amongst them obstructed in the labours which they deem, and which *are*, most honourable to religion, and most useful to men.

Examine then this matter, and finding it to be as we have represented, slumber not until it shall be legislatively recognized, that no sect in the body politic shall be dominant by law.

Until this recognition take place, the proud aims of Popery are sanctioned by a voice from throne and bench, and incited by the sanction; and its progress, already sufficiently perceptible, will gather both rapidity and force. In a measure free from trammels that formerly restricted, and with a golden prize in view, its ambition is fired, its hopes revived, its energies quickened, while the forces of its best and ablest opponents are weakened in the way. Then awake and know that *all* coercion in religion is anti-Christ, for to to coerce there must be *this* world's power, this world's sword; and Christ has affirmed for the guidance of all who wish to know and do *His* will, "My kingdom is *not* of this world—if my kingdom were of this world, *then* would my servants fight"—*then* would the sword of civil power *enforce* its laws, and magistrates now, like the rulers of the dispensation which has "vanished away," be constituted vindicators of divine authority, and "every transgression and disobedience" of the assumed code of heaven "receive a just recompence of reward." *Then—then!*—Ye whose appeal is from earth to heaven, from the servants to the Master, from human tradition to sacred writ—ye who admit the New Testament to be the latest and sufficient summary of divine enactments!—ponder that word, "**THEN!**"

S.

A CRITICAL INQUIRY INTO THE MODE OF CHRISTIAN BAPTISM.

MENTION is made in many passages of the New Testament of some peculiar benefit bestowed by Jesus Christ on those who trusted in him, which is called the *spirit*, or the *holy spirit*. When on one occasion he had invited the multitude of his hearers to come to him, and had promised to those who obeyed, that from within them perennial streams should arise, the Evangelist adds, "He spake this concerning the *spirit*, which they who trusted to him would soon receive; for as yet there was not this *holy spirit*, because Jesus was not yet raised to glory." John vii. 39. It may be asked what was the nature of this

heavenly gift, and in what did it differ from the spiritual blessings, which were commonly received and recognized under the former dispensation? At no period of time have any attained to goodness and piety, without the exercise of a Divine power on their minds, which they felt to be necessary, and sought by prayer. That man cannot rise unaided to the possession and practice of virtue, was acknowledged by the wisest and best of the heathen philosophers. This truth lies at the basis of all piety; for religion can no more have self for its support than it can have self for its object. The first desire of all who awake to a consciousness of what they are, and to a conviction of what they ought to be, is expressed by the language of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10. The very terms employed to represent the special blessing of Christianity occur in the Old Testament, though in a different sense. Thus, in the psalm from which the prayer quoted is taken, we find this also, "Take not thy *holy spirit* from me." ver. 11. According to the statement of St. John, this could not be the *holy spirit* of the Gospel. Before the exaltation of the Saviour, there was the communication of a certain Divine influence to those who in sincerity and uprightness prayed for it; but there was some other and better communication of Divine influence subsequent to his ascension. While the terms *holy spirit* are used in the Old Testament to designate a Divine influence in general, producing what is good in the minds of men, and making them *holy*; in the New Testament these terms, when not used for a Divine person, commonly denote that special Divine influence, which produces the peculiar excellence and happiness of the true Christian.

To an attentive reader of the Bible it will be evident, that while there is a perfect harmony between the Old and New Testament, there is yet much difference, in the amount of truth they disclose, in the kind of motives which they most frequently present, and in the character of the piety which they generally exhibit. In the former, the representations of the Divine Being are chiefly such as are fitted to awaken reverence; their own present interest is the consideration most frequently employed to lead men to the performance of what is right; and they who feared the Lord and kept his commandments seem, in no small degree, to have depended on outward circumstances for their peace and happiness. The mission of the Redeemer introduced and established a higher and happier system. When we consider the character of Jesus Christ, we feel that God is love; we see in his obedience unto death, even the death of the cross, that the law we have so often broken is just, and kind, and good; and from his sufferings we learn, that it is through darkness and sorrow that our pathway lies to realms of unclouded light and endless joy. The importance of these truths is declared by our Lord, when he said, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. But this know-

ledge is only the *means* employed by Christ for effecting the salvation of his followers. His power imparts to the truth its saving efficacy. They who trust to him receive from him the spirit of adoption. He forms their dispositions and characters that they may resemble him. They tread in his footsteps, they have fellowship with him in suffering, they are conformed to his death, and they experience the power of his resurrection. Then, with the spirit of their Lord, they are enabled to regard God with the cheerful and confiding affection of his children; they obey his commands because they love him and his service; they value the simple assurance of his favour more than all outward prosperity; and they can even exult in their afflictions. They are *purified*, not only from the sins in which they once indulged, but also from the distrust and despondency, the low motives of fear and interest, which, in some measure, characterized the servants of God under inferior privileges. In the possession of filial faith and love, they evince that the saints of Jesus, they who are consecrated by him and for him, partake of a *purifying* far more noble and desirable than aught belonging to the former dispensation. “When we were minors, we were as servants, subject to elementary instruction of a worldly nature; but when the appointed season arrived, God sent forth his Son, born of a woman, born in subjection to the law, that he might redeem those who were under the law, that we might become his children. Now because ye are sons, God has sent the spirit of his Son into your hearts, which calls him, Father, Father! Therefore thou art no longer a servant, but a son.” Gal. iv. 3.

The communication of this holy spirit, and the happy effects thence resulting to the world, were the subjects of prophecy for many hundred years before the coming of our Lord. When John described the work which Jesus would accomplish, contrasting it with the inferior and preparatory work which he himself had to perform, he spoke of this as its great and peculiar excellence, that Christ would, in some manner, change the minds of men by the spirit he communicated to them. It should be observed, that in all his declarations respecting the baptism of the spirit, Jesus Christ is spoken of as the *agent*. There was a baptism performed by John, and another performed by our Lord himself. The body was the subject of the former baptism, the mind of the latter. The one was effected with water, the other with a holy influence.* The spirit

* While in some passages the terms Spirit and Holy Spirit are used personally, for the other Comforter promised by Jesus Christ, the manifestation of the Divine Being in the minds of men; in other passages it is evident, that these terms are used, not for God, but for that which he bestows. Thus it is in the passage quoted from the Evangelist, “as yet there was not this holy spirit;” and in the exhortation of St. Paul, “Quench not the spirit.” &c. The statement that Christ is the agent in the baptism of the spirit, and the association of the spirit with fire and water, together with the use of *de* and the absence of the article, prove that *πνεῦμα*, in connexion with baptism, is to be interpreted for the gift of a holy influence, and not for the giver.

is that by which the Saviour produces a certain change in the minds of his disciples. To effect this change is to baptize them with the spirit. We have, therefore, now to inquire what is the signification of *βαπτίζω* when employed to describe that change, which, by means of this spirit, Jesus Christ effects in the hearts of his people. What is meant when it is said, that he baptizes with a holy spirit those who confide in him?

The passages in which the *spirit* is expressly mentioned in connexion with baptism are few, and those in which *water* is expressly mentioned are not many. It must not be supposed wherever the word is used alone, that baptism with water is referred to, rather than baptism with the spirit. Only by a consideration of the whole context and scope of each passage can it be ascertained, whether what is named refer to the body or the mind, to the sign or the thing signified. These seven passages, some of which have been adduced before, are all in which the term "spirit" is used in connexion with baptism.

"I baptize you with water for repentance, but he who succeeds me is my superior, his sandals I am not worthy to bear; he will baptize you with a holy spirit, and with fire." Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι. . . . αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρί. Matt. iii. 11.

"I baptized you with water; he will baptize you with a holy spirit." Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίῳ. Mark i. 8.

"John said, addressing them all, I baptize you with water; but my superior is coming, the ties of whose sandals I am not worthy to loose; he will baptize you with a holy spirit, and with fire." Luke iii. 16.

"He who sent me to baptize with water, even he said to me: On whom thou seest the spirit descend and remain, this is he who is to baptize with a holy spirit." John i. 33.

"John baptized with water, but ye shall be baptized with a holy spirit, ere many days have passed." Acts i. 5.

"John baptized with water, but ye shall be baptized with a holy spirit." Acts xi. 16.

"For even as the body is one, though it has many members, and all the members of the body, though many, compose one body; so also is Christ. For with one spirit we all are baptized to be one body, whether Jews or Greeks, bondmen or freemen; and we all have imbibed the same spirit. ἐν πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν. 1 Cor. xii. 13.

I. To illustrate the meaning of *βαπτίζω* in this connexion, it may be observed, that the ordinary use of the associated words agrees with the sense, *to purify*, and opposes the sense, *to dip*. In the phrases *ἐν πνεύματι*, and *ἐν ἀγίῳ πνεύματι*, the preposition *ἐν* is never used for *in*, to express figuratively the existence of a person within the spirit; but it is used in many, if not in all passages, for *with*, or *by*, to indicate that the spirit is that, with, or by which, something is done. "If I

by the spirit of God expel demons." *ἐν πνεύματι*. Matt. xii. 28. "How then did David [directed] *by* the spirit call him Lord." Matt. xxii. 43. "He shall go before him *with* the spirit and power of Elias." Luke i. 17. "He came [directed] *by* the spirit to the temple." Luke ii. 27. "Jesus being full of a holy spirit returned from the Jordan, and was led *by* the spirit to the downs." Luke iv. 1. "I speak the truth as a servant of Christ, I do not lie, my conscience attests this, *with* a holy spirit." *ἢ πνεύματι ἀγίῳ*. Rom. ix. 1. "Righteousness, and peace, and joy, *by* a holy spirit." xiv. 17. "That the offering of the Gentiles may be acceptable, being *purified by* a holy spirit." *ἡγιασμένη ἐν πνεύματι ἀγίῳ*. xv. 16. "No one speaking *with* the spirit of God." 1 Cor. xii. 3. "Through him, we both have access *with* one spirit to the Father." Ephes. ii. 18. "Be not drunk *with* wine; be filled *with* the spirit." v. 18. "The Gospel did not come to you with speech only, but also with power, and *with* a holy spirit, and with full conviction." 1 Thess. i. 5. "Who have preached the Gospel to you, *with* a holy spirit sent from heaven." 1 Pet. i. 12. Praying *with* a holy spirit." Jude 20. The common meaning of these phrases, therefore, renders it highly probable, that when they occur with *βαπτίζω*, the meaning is, to be baptized *with* the spirit, or *with* a holy spirit. Then it necessarily follows, that *βαπτίζω* cannot mean to dip, since *to dip with the spirit*, or *to be dipped by a holy spirit*, would be unmeaning. *To purify with the spirit*, or *to be purified by a holy spirit*, is most appropriate. The verb must have a signification corresponding to the connexion; and must consequently express the *effect*, and not the *mode* of action.

II. The way in which baptism with water, and baptism with a holy spirit, are associated, supports the conclusion, that as the former is a purifying of the body, so the latter is a purifying of the mind; and that the terms applied to both exhibit them under this character, as purifications. It is admitted by all, that the baptisms of the Jews, and the baptism of John, were rites, symbolical of the cleansing of the mind from sin. Whatever may be supposed to be the meaning of Christian baptism, it cannot be denied that this, and this only, was the signification of all the baptisms known before the time of our Lord. When, therefore, John associated his baptism with the baptism performed by Jesus, he could not but mean, that while he only purified externally with water, the Saviour would purify internally with a holy spirit. It may be contended that he meant more than this, that he designed also to intimate, that there would be such an abundance of sacred influence, as would in some manner correspond to the abundance of water, into which some imagine he was accustomed to dip people. The fact that he did dip any is denied, and the fancied allusion to the quantity of water might well be questioned, even if a large quantity were used. The fact that he did purify the people who came to him, cannot be denied, and the allusion to the meaning of his

baptism cannot well be questioned. It has been already observed, that the rite of baptism being closely associated with mind, by the purity of which it was the sign, the term baptism could not properly be applied to mind with any different sense. When applied to corporeal objects, the word baptism was never used by the sacred writers but for purifyings ; and, therefore, when applied to spiritual objects, its use must be similar, and it must designate purifyings. As the word used in connexion with the sign, was restricted to services of outward cleansing ; so, when used in connexion with the thing signified, it must take up and carry with it the ideas by which the sign and its object were united. If the baptism of the body by John was a purifying, then the baptism of the soul by Christ must also be a purifying. Whatever else was involved in the signification of the word, this was, at least, a part of its meaning. Circumcision being a rite symbolical of spiritual cleansing, the circumcision of the heart naturally denoted the purifying of the heart. The sprinkling of the person with a victim's blood was a service of similar meaning ; and the sprinkling of the conscience with the blood of Christ, in like manner, denoted its purification. In both cases it is clear, that when the terms for these rites are applied to the mind, the sense they bear is the *meaning* of the rite, and that there is not the least reference, in either instance, to its *mode*. Reasoning from these examples, as well as from the nature of the case, we are led to the conclusion, that whether the phrase, *to baptize with a holy spirit*, be a literal or figurative expression, the sense is the same, and the meaning simply, *to purify with a holy spirit*. *To dip in a holy spirit*, or *to overwhelm with a holy spirit*, would be such strange expressions for the meaning, *to purify with a holy spirit*, that we conclude, that neither was ever used to express these ideas ; but that the meaning of the phrase is the literal signification of the words employed. Scarcely any thing could be more incongruous to Jewish modes of thought, as well as to English, than the statement with such a signification, I dip you in water, *he will dip you in a holy spirit* ; or this, I overwhelm you with water, *he will overwhelm you with a holy spirit*. But nothing can be more suitable than the statement, I purify you with water, *he will purify you with a holy spirit*.

III. The phrase, *to dip in a holy spirit*, is unlike any thing to be found in the Sacred Scriptures, and is most unnatural ; the phrase, *to purify with a holy spirit*, is scriptural and natural. The first mode of expression is, of course, figurative, like the expression *to pour out the spirit*. It is not imagined that any literal dipping or pouring is meant, when such expressions are employed. No objection can be made to the phrase *to dip in a holy spirit*, on the ground of its being figurative ; but objection does lie against it, on the ground of its figurative impropriety. The holy spirit is that which proceeds from Christ, and which is within his disciples. The communication of this purifying influence

was very simply and beautifully expressed by a metaphor, derived from the pouring out of water. To pour out an influence on the minds of men, is a most appropriate figure for exerting an influence upon them. But to dip the minds of men in an influence, proceeding from the agent, is a figure hardly to be paralleled. As John was not talking poetry to the people, nor seeking after strange metaphors, we conclude that he never used a figure so obscure and harsh as this, *to dip in a holy spirit*. We read in the Bible of persons being taught by the spirit, made free by the spirit, comforted by the spirit, strengthened by the spirit, *purified by the spirit*; but we never read of their being *dipped*, or *immersed*, in the spirit. The spirit is always spoken of as being within the Christian, and not without him. He is not in the spirit, but the spirit is in him.

IV. The facts mentioned in connexion with the baptism of the spirit, accord with the sense *to purify*, but have no accordance with the sense *to dip*. It is supposed, that *to dip in the spirit* is a figurative expression, for to communicate much spiritual influence, so that the subject should be immersed in, or overwhelmed with supernatural gifts. To this supposition, both philology and history are opposed. Such a meaning would neither suit the words used, nor the facts referred to. To immerse, commonly, denotes a continued subjection to a liquid, and in this agrees with the classic sense of *βαπτίζω*. But to dip denotes only a transient subjection. There is only a momentary subjection to the water when baptism is administered by dipping. Now such a dipping is no appropriate sign of great and lasting effects, for in general, it may be supposed the effect of the rite thus performed is superficial and transitory.

It is common for those who imagine that *βαπτίζω* means *to dip*, when used in reference to the body, to change this signification to that of *to overwhelm*, when it is used in reference to mind. Now the mode of action is as much excluded from this signification as it is from that of *to purify*. The first and third of the objections, here brought forward against the sense of *to dip*, would not apply against the sense *to overwhelm*, but it is liable to others equally formidable. The expressions, to baptize with the spirit, and to baptize with water, are so connected, that if the one means to overwhelm with the spirit, the other must mean to overwhelm with water. But if this be the signification, then *to dip* cannot be the meaning of the word, and dipping is not a Christian duty. Besides, this signification is utterly unsuitable to many passages in which the word is found. And further, as before mentioned, to overwhelm, both in the classics and in the Sacred Scriptures, is a figurative expression appropriate only to afflictions. Men may properly be described as overwhelmed with every kind of evil, but they cannot properly be described as overwhelmed with any kind of good.

That the facts of New Testament history do not favour the interpretation of dipping or overwhelming is equally obvious. It should be observed, that the statement that Jesus would baptize with the spirit, was not made exclusively in reference to the apostles. In some of the passages in which the word occurs it applies to all believers. It expresses the communication of the ordinary influence which all Christians receive, and is not confined to the communication of the manifold and extraordinary endowments possessed by a few. "With one spirit we are all baptized to be one body." Now, inestimable as is the gift of the holy spirit, there is nothing in its presence in the heart to suggest the notion of much water; nor is there any thing in its peaceful and purifying influence to be compared to an overwhelming with water. The *excellence*, rather than the *magnitude*, of this gift, is set forth by the sacred writers. It is spoken of as something of a *precious quality*, rather than as something of a *large quantity*. It could not with propriety be said even of St. Paul, though he excelled in spiritual gifts, that he was immersed in them, or overwhelmed by them. With still less propriety could it be said of Christians in general, that they were dipped in, or overwhelmed with, that heavenly influence which imparts light, and purity, and joy to their minds.

It has been thought, that, in the account of the baptism with the spirit which took place on the day of pentecost, some support is given to the sense of *overwhelming*. The historian says, in the second chapter of the Acts of the Apostles, "When the day of pentecost had come, all were with one mind at one place; when suddenly there came from heaven a noise, as of a rushing and violent wind; and it filled the house where they were sitting. And tongues as of fire were seen distributed to them. And one rested on each of them; and they were all filled with a holy spirit, and they began to talk in other languages, as the spirit enabled them to speak." It has been very strangely supposed, that the apostles were immersed in the wind, and overwhelmed with the fire; and that this was the reason why the communication of the spirit was styled a baptism, they being, as it were, dipped into the symbols of the spirit. To all this it is replied, that the baptism of the day of pentecost is never described as a baptism of fire. The appearance of a tongue of fire on the head could never be styled an overwhelming with fire. The language of the historian intimates that it was the noise which came from heaven that filled the house, and not the wind. There could be no dipping into the noise. And if we suppose that the wind is said to have filled the house, there is no reason for regarding this wind as a symbol of the spiritual gifts received by the apostles. Of these the fiery tongues were the expressive sign. The noise of a rushing and violent wind indicated the approach of some extraordinary communication from heaven, but was not its symbol. It was thus when Elijah stood on Mount Horeb, "a great

and strong wind rent the mountains, and brake in pieces the rocks before the Lord : but the Lord was not in the wind." There was on this occasion no dipping or overwhelming of any kind, most certainly none in that which was the emblem of spiritual gifts ; and therefore there is nothing to favour the notion, that to baptize with the spirit is to overwhelm with the spirit, or to dip in the spirit.

But here, and in all the instances in which the baptism of the spirit is mentioned, there was a purification. On this occasion the apostles were purified and consecrated to their work, though not as were the priests of old, by washing with water, anointing with oil, and arraying with pure garments and costly jewels. Theirs was a better purification ; with more precious gifts and ornaments were they introduced to their high office. They were purified from many of the imperfections by which hitherto their characters had been marked, and now by purity of mind, not less than by miraculous powers, were they fitted for their great undertaking. On another occasion, as before mentioned, the event which is in one place referred to as a *baptism* with the spirit, is in another spoken of as a *purification* of the heart. In all cases, where the baptism of the spirit is mentioned, there was a purifying with the spirit, but in none was there any dipping or overwhelming, or any thing resembling them. We therefore conclude, that to baptize with a holy spirit means simply, to purify with a holy spirit.

V. The representations given in the Scriptures of the work of Christ favour the interpretation of *to purify*, and are adverse to the interpretation *to dip*, or *to overwhelm*. It is surely most probable, that the term employed to describe the work which the Son of God came to accomplish should be definite in its meaning ; and that it should have some correspondence with the terms elsewhere used respecting it. If John said to the Jews concerning Jesus, He will dip you in a holy spirit, or, He will overwhelm you with a holy spirit, he would, by such a statement, have given but little instruction. What were those gifts to be, of which it was merely intimated that their multiplicity or magnitude would be overwhelming ? Certainly it is more likely that the nature of the work of Christ would be explicitly stated, than that it should be thus enigmatically set forth ; and it is therefore much more probable, that the announcement of John was, he will *purify* you with a holy spirit, than, he will *dip* or *overwhelm* you.

This conclusion is confirmed by the consideration, that this is the general account given of the work of Christ. It is often said that he came to purify men, but never that he came to dip or overwhelm them. This idea is the predominant one in the New Testament declarations concerning the redemption of mankind. "Now ye are *pure* through the words which I have spoken to you." *καθαροί*. John xv. 3. "Purify them by thy truth." *ἀγνοεῖς*. John xvii. 17. "That they may be *purified* by the truth." *ἀγνασμένοι*. ver. 19. "And made no

difference between us and them, by faith *purifying* their hearts." *απολεῖσθαι*. Acts xv. 9. "To give you an inheritance among all those who are *purified*." *τηγασμένους*. Acts xx. 32. "A portion with those who are *purified* by faith in me." *τηγασμένους*. Acts xxvi. 18. "To those who are *purified* by Christ Jesus." *τηγασμένους*. 1 Cor. i. 2. "Having therefore these promises, beloved, let us *purify* ourselves from all pollution, corporeal and spiritual." *καθαρίσαμεν*. 2 Cor. vii. 1. "Christ loved the church, and gave himself for it, that he might make it holy, *purifying* it by the cleansing of water." *ἴνα αὐτὴν ἀγάστη καθαρίσει τῷ λοντρῷ τοῦ ὄντας*. Ephes. v. 26. "Now the God of peace himself completely *purify* you." *ἀγύασται*. 1 Thess. v. 23. "Who gave himself for us, that he might redeem us from all iniquity, and *purify* for himself a peculiar people." *καθαρίσῃ*. Tit. ii. 14. "According to his mercy he saved us, through the *purifying* of regeneration, and the renewing of a holy spirit." *διὰ λοντροῦ*. iii. 5. "He who *purifies*, and they who are *purified*." *ἀγύαστων*. Heb. ii. 11. "How much more will the blood of Christ . . . *purify* the conscience?" *καθαρίσῃ*. Heb. ix. 14. "By which purpose we are *purified*, through the offering of the body of Jesus Christ once for all." *τηγασμένοι*. Heb. x. 10. "Wherefore Jesus, that he might *purify* the people with his own blood." *ἀγύασῃ*. Heb. xiii. 12. "The blood of Jesus Christ his Son *purifies* us from all sin." *καθαρίσῃ*. 1 John i. 7. "If we confess our sins, he is faithful and just to forgive us our sins, and to *purify* us from all unrighteousness." *καθαρίσῃ*. 1 John i. 9. "Every one who has this hope in him *purifies* himself even as he is pure." *ἀγνίστῃ*. 1 John iii. 3. "To him who loved us and *purified* us from our sins with his own blood." *λούσαντι*. Rev. i. 5. We learn from these passages, that the object for which Jesus came into the world, that for which he prayed, that which his followers were required to seek, that which they are described as possessing in some measure on earth, and that for which their praises are paid to the Redeemer in heaven, is *purity* of mind. How suitable, therefore, was the announcement of John respecting the Saviour of the world, "I *purify* you with water, he will *purify* you with a holy spirit!" "Happy are the pure in heart, for they will see God."

VI. The effects of the communication of the spirit which are mentioned in the New Testament, coincide with the conclusion that to baptize with the spirit is to *purify* with the spirit. The term *holy*, which is associated with the term *spirit* in connexion with baptism, indicates the character of the effects thereby produced. This term sometimes means venerable and awful, sometimes separated for the service of God, and sometimes pure.* The latter is the sense most suitable to the phrase *holy spirit*, inasmuch as there was nothing in this exercise of divine power peculi-

* For the signification of morally pure for *ἅγιος*, see Rom. vii. 12, "The law is pure. xi. 16, "If the first fruits be pure. xii. 1, "Present your bodies a living sacrifice, pure, acceptable to God." 1 Cor. vii. 14, "The unbelieving husband is purified by his wife, and the unbelieving wife is purified by her husband; otherwise your children

arly awful. Its design and tendency was to make men holy, and on this account it is called "the holy spirit." The epithet attached to the spirit in these passages shows both the nature of its effects, and the aspect under which it was regarded and exhibited by the sacred writers; and makes it very probable, that to baptize with a holy spirit, is, to purify with a spirit that produces holiness.

In several passages the gift of the spirit is explicitly described as the means of moral purification. St. Peter says of the Gentiles who had received this gift, that God thus "purified their hearts by faith." Acts xv. 9. *καθαρίσας*. St. Paul speaking of himself as discharging in his apostolic office the duties of a priest, and of the converted Gentiles as the sacrifice to be offered, says that they were *purified with a holy spirit*. Rom. xv. 16. *ἅγιασμένη ἐν πνεύματι ἀγίῳ*. In writing to the Thessalonians he says, "God has chosen you from the first, for salvation, by *purifying of the spirit, by belief of the truth*." 2 Thess. ii. 13. *ἐν ἀγίᾳσμῳ πνεύματος*. St. Peter says, that the Christians dispersed in various lands were "chosen according to the foreknowledge of God the Father, *by the purifying of the spirit, to be obedient, and to be purified by the blood of Christ*." 1 Pet. i. 2. *ἐν ἀγίᾳσμῳ πνεύματος*. And in the same chapter he addresses them as those who "have *purified their minds through the spirit*." ver. 22. *ἵγριότες διὰ πνεύματος*.

When terms denoting purity are not used, the effects resulting from the gift of the spirit are still described as a moral purification, "The law by the spirit of life by Christ Jesus, has freed me from the law of sin and death." Rom. viii. 2. "If by the spirit ye put an end to your sensual practices, ye shall live." ver. 13. "Ye have not received the spirit of servitude, that ye should again be in dread, but ye have received the spirit of adoption." ver. 15. In the general accounts given of the effects of this heavenly gift, moral purity is the most prominent feature. "The fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control. There is no law against these things." Gal. v. 22. Inasmuch as the spirit given by Christ is so frequently referred to, as that by which men are purified, while it is not once referred to, as that in which men are dipped, or by which men are overwhelmed, we conclude that when it was said that Christ would baptize with a holy spirit, the simple meaning of the statement was, that he would thus purify the minds of those who confided in him.

VII. All the figurative expressions, used in connexion with the gift of the spirit, harmonize with the conclusion, that baptism was administered by sprinkling or pouring, but none of them have reference to either dipping or overwhelming. As baptism with water was a symbol of baptism with a holy spirit, it is most likely, that some of the

would be impure, but now they are pure." ver. 34, "That she may be pure in body and mind." Eph. i. 4, "According as he chose us through him before the foundation of the world, that we should be pure and blameless. v. 27, "That it might be pure and blameless."

figures, used in reference to the latter, were derived from the former. The rite being most closely associated with the blessing signified by it, would naturally furnish some, if not all, of the metaphors employed respecting it. If then we look to these terms, to learn thence what was the form of the rite from which they were borrowed, we find that they are all such as agree with the affusion of water on the person, and that none agree with the submersion of the person in water. They are all such as would arise from the practice of sprinkling and pouring; but there are none which would arise from the practice of immersion. The spirit is always described as coming to the person; as being within him; and as being poured on him. Never is the person described as going to the spirit, as being within it, as being dipped in or overwhelmed thereby. "They were all filled with a holy spirit." Acts ii. 4. "I will pour forth of my spirit." ver. 17, 18. "He hath poured forth this, which ye now perceive and hear." ver. 33. "Ye shall receive the gift of the holy spirit." ver. 38. "The holy spirit came on all who heard the address." x. 44. "On the Gentiles the gift of the holy spirit was poured forth." ver. 45.

From this examination of the passages in which the baptism of the spirit is mentioned, we learn, that, inasmuch as the associated words commonly denote, *with* a holy spirit, the meaning of *βαπτίζω* should correspond to this meaning, and express the effects produced by the spirit; that because baptism with water was a purification with water, baptism with the spirit must be a purification with the spirit, and most probably to baptize with water or a holy spirit, is simply to purify with water or a holy spirit; that to dip in an influence exerted by the agent would be an unsuitable expression for any thing, and to overwhelm with such an influence an unfit expression for any good, while to purify with such an influence is an expression both clear and scriptural; that in all the instances recorded of a baptism with the spirit there was a purification, while in no one was there any dipping or overwhelming, either material, or spiritual, literal, or figurative; that the statement that our Lord would purify is definite, and agrees with the common representation of his work, while the statement that he would dip or overwhelm, is both obscure, and unlike all scriptural declarations on this subject; that the name given to the spirit, and the effects ascribed to it, show that its purifying character was that to which attention was chiefly paid; and that from all these considerations it is highly probable, if not absolutely certain, that the work of Christ is exhibited in these passages as a purifying, and that *βαπτίζω* means *to purify*. All the words more or less closely connected with it, the nature of the objects to which it is applied, and the general tenor of scripture language, combine to prove, that the term means to purify and not to dip or overwhelm. And all the figurative expressions connected with the baptism of the spirit support the conclusion, that the Christian rite of purification was administered by sprinkling or pouring, and not by dipping or immersing.

FRAGMENTS OF PURITAN HISTORY.

No. IX.

(Resumed from page 623.)

THE sufferings of the Brownists, already briefly noticed, were sufficient to move any heart possessed of the ordinary sympathies of humanity; but their persecutors, with unrelenting severity, continued to inflict upon their victims close confinement, for successive years, in cold and filthy prisons, where great numbers perished. Their moral character and doctrinal views were unexceptionable, their enemies being judges; and they remained stedfast to their principles under protracted and most painful trials; yet, from deep-rooted prejudice, their opinions and purposes were grievously misrepresented. These distinguished sufferers for Christ were therefore induced to publish, in the year 1590, "A Brief Answer to Certain Slanderous Articles and Ungodly Calumniations spread abroad by the Bishops and their Adherents, against divers Faithful and True Christians, her Majesty's loyal and loving Subjects, to colour their ungodly and tyrannical dealing, and bring them into hatred both with Prince and People." This piece contained both the articles and replies, and is here presented to the notice of the reader.

" '1. They hold that the Lord's Prayer or any set prayer is blasphemy, and they never pray for the queen as supreme head, under Christ, of the church of Christ.'

" 'We hold that the Lord's Prayer, so commonly called, is sacred and canonical Scripture, containing a most absolute and perfect rule and groundwork, whereby all faithful prayers ought to be framed, given by our Saviour Christ, for the instruction and confirmation of his disciples; that their prayers might be according to the will and glory of God. But that the very form of the words, as they are in those petitions, were given and instituted as a set and stinted prayer, or that our Saviour Christ and his apostles have ever used it in that manner, we find not in the Scriptures. We set their prayers according to their present occasions set down in other words, and no mention made of such prescript and limited saying of this, as they require and enjoin. If our enemies were as ignorant of what belongeth to true prayer, or of the true use of this form of prayer as they seem; yet even their own practice in their pulpit and liturgies doth excuse us, and condemn them. For her majesty we pray both publicly and privately, day and night, at all times and places, according to our duties as becometh us; and, God willing, will not cease so to do whilst our lives do last.'

" '2. That all set prayers, or stinted prayers, or read service, are but mere babbling in the Lord's sight, and plain idolatry.'

" To this we answer, that we are taught in the Scriptures, that God is a spirit, and will be worshipped in spirit and in truth. We find further in the Scriptures and in ourselves, that God giveth to all his children, and hath given to us, his Holy Spirit to help our infirmities, and to teach us to pray, according to his will in his word. We are also taught, that we need no man to teach us, but as the same anointing teacheth us of all things. We find not any such devised prayers, or stinted service, prescribed to the church by those perfect workmen, the apostles; neither yet any commandment or authority given by them unto the church, to make, bring in, or receive any apocryphal service, where only the word of God, and the graces of God's

Spirit ought to be taught. For which causes, we esteem and refuse all such devised liturgies as superstitious will-worship, inventions, and traditions of men, besides and contrary to God's revealed word, the graces of God's Spirit, and our Christian liberty. Wherefore, we wonder at the ignorant presumption of these blind pharisees, who knowing neither the right end and use, nor means of prayer themselves ; yet dare in this manner teach, corrupt, and quench the Spirit of God in others, by imposing the chaff and leaven of their lips on the whole church ; yea, as a sacrifice, upon God himself.

" 3. They teach that there is no head or supreme governor of the church but Christ ; and that the queen hath no authority to govern in the church, or to make laws ecclesiastical."

" We hold Christ to be the *only Head* of his church, and the greatest princes in the world to be only members. We hold her majesty to be supreme governor of all persons and estates whatsoever within her dominions. We renounce the pope and all popish jurisdiction over either conscience, queen, or country ; and we acknowledge no other prince, potentate, or power, foreign or domestic, civil or ecclesiastical, to have any superiority, or equal authority, within her majesty's dominions. We hold Christ to be the only lawgiver in his church, and that he hath already established sufficient laws for the government of his church unto the world's end, in his last will and Testament : which no prince, nor all the princes of the world, nor the whole church, may alter, add to, or take from, upon the pain contained in the Scriptures. But both prince and people ought, with all their endeavour, as far as the Lord hath given them knowledge and means, to put the same in execution.

" 4. They teach that a private layman may preach to beget faith, and that we have no need of public ministers."

" We know not what you mean by your old popish term, *laymen*. We hold all true believers to be spiritual and ecclesiastical ; and that any such believer may beget faith ; and, for the evident proof thereof, you are referred to many places of Scripture ; which shall either instruct or convince herein. Yet we hold the public administration of the word by pastors, teachers, and other prophets in the church, by far, and without all comparison more excellent, more blessed, and more to be desired. And judge ye of your sin and iniquity as so much the more heinous, and even come to the full, in that you so bitterly, with all your gall and spite, resist the Holy Ghost, by so hindering us, his servants, from proceeding in so heavenly and gracious a means of our salvation, and earnestly, with all your forces, oppose yourselves against God, in that you will neither enter yourselves into his kingdom, nor suffer such as would.

" 5. They condemn all coming to church ; all preaching ; all ministration of sacraments ; and that all the ministers are sent by God in his anger, to deceive his people with lies.'

" The Lord commandeth, and we are by his commandment to shun all false churches, false and deceitful preachings, all false institutions of sacraments ; and we believe, as the Lord hath said, that all false ministers are sent of God in his wrath to deceive the people : of which sort we protest are your public parish assemblies, as they stand in this confusion, disorder, and idolatry ; your public preaching, sacraments, and ministers ; and we are ready, by the manifest evidence of God's undoubted word, to prove the same, if any Christian audience or indifferent conference might be granted us.

" 6. They affirm that the people must reform the church, and not tarry for the magistrate ; and that the primitive church sued not to courts, nor parliaments, nor waited upon princes for reformation ; but we make Christ to attend upon princes, and to be subject unto their laws and government.'

" We go not about to reform your Romish bishoprics, deaneries, officers, advocates,

courts, canons : neither your parish priests, half priests, nor ministers : but we leave these merchantmen and their wares, with the curse of God upon them, until they repent. We are also taught by the word, that the kingdom of God cometh not by observation, neither is brought in by an arm of flesh ; but by the Spirit of God, and by the power of his word, working in the hearts of all Christ's faithful servants true repentance from dead works and all things that displease the Lord, even as soon as they are reprobated unto them by the word : as also a true conversion of their hearts and souls to the Lord, with an earnest love, continual zeal, and ready desire to put in practice, whatsoever the Lord sheweth to be his will in his word, without all delay or excuse. Whosoever forbiddeth or commandeth the contrary, we are to obey God rather than man ; and if any man be ignorant, let him be ignorant still. We are not to stay from doing the Lord's commandments upon the pleasure or offence of any creature.

" 7. That the Book of Common Prayer is a great pregnant idol, and full of abominations, and an abomination to the Lord.'

" We have showed, in our answer to the second article, what we think of all apocryphal and devised liturgies, when they are brought into, and imposed upon the church. But, seeing you are so zealous for the silver shrine of your Diana, and wail for your portesse, we affirm it to be as you report, a pregnant idol, which hath in it an infinite sort of idols, and is full of abominations and bitter fruits ; as may appear by the double idols of your solemn and double feasts, of your Hallowmas, Christmas, Candlemas, Easter, Whitsuntide, Trinity Sunday ; your Lord's-days, saints'-days, with their eves, fasts, feasts, and devised worships unto them, which fill a great part of your book. Also your Lent, Embers, Rogation, Ash-Wednesday, with the bitter cursings and comminations ; your Monday and Holy-Thursday, your Good-Friday, with their peculiar worships ; your division of the year into your Advent, Septuagesima, Easter, and Trinity Sunday, with their collects and worships serving to every week in the year ; yea, to every day in the week, except such feasts and days as are above named ; to which, if you add your blasphemous abuse of the Scriptures, shredding and rending them from their natural sense and true use, to bend and apply them to your idol feasts and days above said ; your abominable collects over, for, and to the dead ; your celebrating days to angels, as your Michael's-day ; your making many archangels there, and making Michael a creature. As also your high profanation of the sacraments, perverting, changing, and corrupting the holy institution of Christ, with your popish devices, signs, godfathers, godmothers, with your ridiculous dialogue between priest, clerk, godfather, godmother, and the unlawful, rash, indiscreet, and unprofitable vow of the said gossips. Your purification and churching of women, with her offering then for herself, then at the christening, (as you term it,) for the child. Your hasty baptisms by midwives. Your bishoping, or second baptizing of children. Neither is the other sacrament free from your pollutions. It is sold for twopence a head : the institution of Christ broken and changed in the delivery. A stage-like dialogue between priest, clerk, and people, is added. New apocrypha laws and institutions added to the priest to stand at the north end of the table, and to the people to kneel.

" Moreover, your popish and idolatrous houseling the sick with the sacrament, thus prostituting and selling both the sacraments to the openly profane and their seed. Also your popish manner of visiting and pardoning the sick, wherewith your service-book swarmeth, as with sundry peculiar errors, which were even a weariness to repeat, much more to refute ; yet we doubt not but those which we have named, do appear to all men, who have any spark of light in them, to be most gross, idolatrous, and heinous blasphemies, as thereby the honour which is due to God is given to creatures ; God is worshipped after the devices and fancies of men, and not after his own revealed will in his word ; God's name highly taken in vain ; the holy Scriptures profaned ; the sacraments sacrilegiously abused ; yea, even the office of God taken from

him, and given to an impious priest. If you doubt of any of these things, let your portesse, this your service-book, be brought, and tried by the word of God; and you shall find these things to stand thus, and worse than we report.

" And now that you should not think it strange, that it is termed an abomination, let it be brought to the old usual mass-book, and see if you find it not so. Howsoever it hath lighted into some cunning workmen, that have finely mingled and enlarged it, to the policies of these times, that it might please both sorts; as well the new-formed Protestants of those days, as they who liked the old religion, which they term innovation, especially unto Christ's Testament was then, as well as now, by our political divines, held dangerous to the commonwealth. As we say, you shall find it a piece of that which is now grown to a greater age, even to the increase as that you see. And we doubt not, if you bring it to the test, you will acknowledge this. Yea, we have credibly heard by some, of no small importance, that the Pope himself hath offered to ratify this book's ministry, if so be we would receive him as our archbishop. And this you know, that such things were forbidden by God's law, both in sacrifice and diet; and, surely, if it were so in the type, it is much more in the substance.

" '8. They say it is a greater sin to go to our churches to public prayer, than for a man to lie with his father's wife.'

" The first is gross idolatry, and high sin against the whole of the first table. The second is horrible abomination against the law of God, and of nature, not so much as to be spoke or thought of by any chaste Christian, much less in this manner to be compared. But it is even a shame to hear or repeat those things which you are not ashamed to publish, much more which many of you commit in secret.

" '9. Those who will not refrain from our churches, preachings, and services, they give up to the devil and excommunication.'

" As we meddle not, neither have we any thing to do, to judge them that are without; so we receive none as members of our congregation, but such as have left all false assemblies where God is not rightly worshipped, who join themselves unto us to serve our God according to his word, and lead our lives in his holy fear; if any of them fall into error, apostacy, idolatry, or any other known sin, and will not be reclaimed by any Christian admonitions and exhortation therunto belonging to such obstinate offenders, then we together, according as we are commanded of God by the power of our Lord Jesus Christ, which he hath given unto his church, deliver unto Satan, in the name of our Lord Jesus Christ for the humbling of the flesh, that their souls might be saved in the day of our Lord Jesus Christ. This being the best remedy God hath appointed, the last duty we can perform towards them for their salvation; the neglect whereof, as it would be to their hurt, so would it be to the charge of the whole church before the Lord, who is a jealous God, even a consuming fire.

" '10. They hold it not lawful to baptize children amongst us; they never have any sacraments ministered amongst them.'

" We never condemn the sacraments, being ministered by a lawful minister, to the faithful and their seed, according to Christ's institution. In that we refuse your sacraments, it is for your wilful profaning and prostituting them; for the defaults of your assemblies, worship, ministry, and the heinous breach of Christ's institution. In that we have no sacraments amongst us, that is not our fault, whose souls gasp and Bray after them; so much as by your barbarous cruelty, and tyrannical dealings with us, who will not suffer us to assemble, not so much as to see one another's face by your good wills, hunting, pursuing, persecuting, confiscating, shutting up close prisoners, those you get into your hands. Wherefore we, with the prophet David, even cry out unto our God against such wild boars as thus destroy the tender vines; against such cruel tyrants as persecute into the wilderness, and keep us from the comfort of the word and sacraments in the assembly of the saints, by their open force and privy slanders.

“ 11. They refuse to take any oaths to be examined.”

“ We refuse not reverently to swear by the name of God before our lawful magistrate, upon just occasion, according to the word of God. But we have just cause to refuse the ungodly, rash, and unlawful oath by, or with, their book, offered and enforced by the bishops, at their pleasure, upon every one that cometh before them, after the manner of the Spanish inquisition, expressly contrary to the word of God, the laws of the land, and derogatory to her majesty’s royal prerogative, her crown, and dignity.

“ 12. They will not marry amongst us in our churches, but resort to the Fleet, and to other places, to be married by one Greenwood and Barrow.”

“ We find not in the Scriptures the giving and joining in matrimony an action of the church, neither commanded to be done in the church, neither to be restrained, nor to belong to the minister or pastor’s office. Wherefore, seeing the action is merely civil, we see not why we may not, after the example of the godly in the Scriptures, marry in all places, at all times in the Lord, by the direction and consent of the parents, before faithful witnesses. Neither have the men whom you here untruly slander taken upon them to marry any, or execute that office, otherwise than together with other faithful persons to witness the same, and to praise God for it.

“ Thou dost love evil more than good: lies more than to speak the truth. Thou lovest all words that may destroy a deceitful tongue; so shall God destroy thee for ever. He shall take thee and pluck thee out of the tabernacle, and root thee out of the land of the living. Let thy lying lips be made dumb, which cruelly, proudly, and spitefully speak against the righteous. Yet, as great pains as these men have taken by their close imprisonment, open railing, and privy slanders, to induce us to renounce our opinions, and to instruct our consciences, they have left out, and not made known all this while, the greatest heresy we hold; which is, that her majesty hath as good right to the parsonages, glebe lands, bishops’ prebendaries, and all other cathedral, collegiate church livings, as her majesty’s father of most famous memory, King Henry the Eighth, had of the abbeys; and that it shall be as greatly to the glory of God, the good of Christ’s church, the benefit of her majesty and the whole land, to dissolve this now, as the dissolution was in the time of her majesty’s father. The abbeys and these had all one original: they all sprang from one fountain. The Scripture saith that one fountain sendeth not forth bitter and sweet water. ‘ Men gather not grapes of thorns, nor figs of thistles.’ As for tithes, they belong to the Levitical priesthood, and to the service of the temple; and, therefore, ought to be abolished. Stipends have no stay to lean upon in the Scriptures, except Micah’s priests help to prop them up. Our Saviour Christ and his apostles persuade to sufficiency, and appoint not, neither will them to condition for any certainty. This is the matter that boileth in their stomach, and can by no means be digested. This is it that toucheth to the quick, and maketh all the silver saints in the land. As well tithing priests, as hired labourers, should thus bestir themselves, lest their portion should be reproved: they would gladly have their portions improved. The one sort is seeking to have their parsonages inappropriate restored; the other sort is suing to have the bishoprics reformed, by converting their livings from them to their servants the preachers—but both labour in vain. Dagon of the Philistines cannot stand before them, with the ark of God. The head and hands are cut off; the stump must follow. The stone that was cut out without hands hath smitten and broken their images; even that stone which these evil builders refused, at which they so stumble and are offended, is appointed the chief of the corner. His poor saints, whom they so despise and persecute, shall bring it forth with shouting and joy, crying, ‘ Grace, grace unto it; yea, even the children in the streets shall welcome Christ in his church, singing, ‘ Hosannah to the Son of David,’ when he shall ‘ take vengeance of his enemies, and of all such as would not that he should reign over them.’ That nation and kingdom

that will not serve him shall perish, and those nations shall be utterly destroyed. For all the kingdoms of the world are our Lord's and his Christ's, and he shall reign for ever. There is no counsel, nor strength, nor policy against the Lord. Be wise, therefore, O ye kings.”*

This important document was written by the Brownists while suffering in close prison, and furnishes an ample account of their leading peculiarities; but whether the document contain a satisfactory defence of their principles, and a just refutation of the aspersions cast upon them, it is left with the reader to judge. While the prisoners defended their principles against calumny and misrepresentation, they approached their superiors with petitions, sufficient to move any hearts susceptible of sympathy or humanity. We have, in a former communication, noticed several of these heart-stirring appeals; and the year in which the prisoners published their defence, they presented a petition “to the right honourable the lords and others of her Majesty's most honourable Privy Council;” a copy of which is here inserted, containing a brief but an affecting account of their sufferings, with their urgent solicitation to be brought to speedy trial.

“ Most lamentably expressed unto your lordships, right noble and honourable, her majesty's poor distressed and innocent subjects, their most miserable estate, that have, to the number of above *threescore* persons, being many of them for the space of well nigh *three* whole years cast, and detained, and enclosed in sundry most noisome and vile prisons, and with all inhumanity debarred from all comfort, or access of their near friends and wives; and kept from their honest trades, and all other means of relief, to their utter undoing, and a famishing of them, their desolate wives, and succourless children, all benefit or help of the laws, no peaceable order taken, or hope of redress offered; but daily new injuries accumulate upon them, to the unspeakable misery of their bodies, and discomfort of their souls. So that sundry of them have by this usage ended their sorrowful days. The rest that remain, through want of relief, and the noisomeness of the prisons, are likely forthwith to follow, and yield up their mortal lives under this cruelty, to the pulling down of God's wrath upon the land, for the blood of his servants; except the same God in mercy incline your honourable hearts in some compassion to look upon their unchristian usage, to examine the cause, and add some redress. That, if they be found guilty of any such crime as deserveth bonds or death, they then may be speedily produced, and have judgment according to law, and not be thus unmercifully detained in perpetual and close imprisonment, without any trial, until they be made away. But if, according to their protestation, they be found unblameable of any such crime or offence, then they may have your honours' accustomed gracious favour, and the benefit of true subjects. And, in the mean time, they all most humbly and instantly, even for the love and mercy of Christ before your honours, that for the preservation of their lives, their wives and children, they may by your good and gracious means be presently restored to their painful labours in their honest trades; or else by some other means be relieved before your honours go out of sight. Whereby they may, according to their bounden duties, serve their sovereign prince and your honours, live dutifully and orderly in their callings to the glory of God, which you will highly

* MS. Register, pp. 850—855.

advance thereby; and their poor wives and children, also all that love and fear the Lord in the land, be bound to praise God, for your honours' Christian compassion and fatherly care in the cause of the innocent, and to pray for the increase of all God's graces and blessings upon your honours for the same."*

Notwithstanding their reiterated applications to those in authority, the victims of persecution obtained no relief, but were detained in prison at least two years longer, till a law could be conveniently made to inflict that punishment upon them, which, no doubt, afforded their enemies peculiar gratification. This new law, passed in 1592, was entitled, "An Act for the punishment of persons obstinately refusing to come to church;" and denounced on all who refused a most degrading recantation, that they should abjure the realm, and go into perpetual banishment, and if they ever returned without her majesty's license, they should suffer death! If the prisoners had been guilty of any deeds offensive to their persecutors, the offence was committed before the law existed, consequently they stood guiltless. This squeamish distinction, however, was not regarded in the days of Elizabeth; the prisoners, therefore, felt the vengeance of this new legislative enactment. This was one of the severest acts of oppression and cruelty ever made by the representatives of a Protestant country, compelling the subjects, under the heaviest penalties, to make an open profession of the state religion, by a constant attendance on its public service.* This statute was, nevertheless, made to promote the welfare of the Established Church, and to sweep into oblivion all who refused obedience, how conscientiously or scripturally soever they acted. The barbarous statute proved sufficiently efficacious; and the jails were emptied of their groaning inmates, who were swept from their beloved country! At the same time, John Penry, John Greenwood, and Henry Barrow, the first two being ministers, suffered on the gallows. Daniel Studley, Sexio Bellot, and Robert Bowle, were indicted and condemned, but afterwards reprieved, the first being banished, but the two others languished and died in Newgate. This affecting tragedy no doubt afforded high gratification to the bishops, who had committed them, and retained them so long in confinement. This was the method adopted by the right reverend fathers for promoting the welfare of the Church of England; but, was this the method of promoting the welfare of the church of Christ? Were the prelates, in the treatment of these persons, governed by the spirit and policy of Christ, or by the spirit and policy of antichrist?

B. B.

* Lansdowne MSS. vol. lxiv. No. 19.

† Warner's Hist. vol. ii. p. 465.

ESSAYS ON THE BOOK OF JOB.—NO. VIII.

BY THE REV. RALPH WARDLAW, D.D., GLASGOW.

(Resumed from page 632.)

THE patriarch's varied afflictions—his behaviour under them—and the refutation, by that behaviour, of the false and malicious charges and insinuations of Satan, have now been considered. But multiplied and overwhelming as his trials have been, we have not even yet seen their full extent. Another still is to visit him. It is the keener that it comes under the guise of friendship; and it is the one which, coming after all the rest, fairly unhinges his mind, and drives him to desperation. Chap. ii. 11—13. “Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him. And when they lift up their eyes afar off, and knew him not, they lifted up their voices and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.”

I shall not take up the reader's time and attention by discussing any conjectures about these friends of Job. A single remark or two as to each shall suffice. “*Eliphaz the Temanite.*” Esau had a son of the name of Eliphaz, and a grandson, by Eliphaz, of the name of Teman. See Gen. xxxvi. 10, 11. And in Idumea there was a city called by the latter name, Teman. See Jer. xlix. 7—20. Eliphaz seems to have been of this line of descent, and of this city. “*Bildad the Shuhite.*” Shuhah was one of the sons of Abraham by Keturah. See Gen. xxv. 1, 2. His posterity were numbered among the “children of the East,” and were probably also settled in Idumea; certainly in its vicinity. “*Zophar the Naamathite.*” By comparing Jos. xv. 21 and 41, the reader will find one of the cities pertaining to the tribe of Judah, “toward the coast of Edom,” of the name of Naamah. It is the only place of the name in Scripture; and, being evidently in the neighbourhood of Idumea, was probably the city of Zophar. In the Septuagint, the patriarch's three friends are represented as having been *kings or princes* in their respective countries:—but on what ground does not appear. There is nothing in the Book of Job itself that gives us any intimation of their rank or occupations.

The three friends were evidently, in residence, not far from each other. This appears from their “making appointment together” to pay their visit to Job in *company*.

What inimitable simplicity there is in the account here given of their feelings on the first view of the sufferer! The very sight of him, even from a distance, was indeed enough to move and melt a heart of stone. Think of the contrast between Job as they had formerly known him, and Job as they saw him now. This contrast was not merely in his outward appearance, though that too was tenderly touching—

“—— O how alien from the form they knew.”

But they had been wont to see him in the midst of his abundance, the wealthy proprietor of “seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household, the greatest man of all the men of the East;” a happy and honoured father, with his children about him;—in the full enjoyment of health, and wealth, and domestic felicity, and public honour. And how do they see him now? Seated among the ashes; his hair shorn; his garments rent; pennyless and childless; and his whole frame covered with burning ulcers—inflamed, deformed, loathsome, tormented! They must have had hearts like the nether mill-stone, had they not been touched to the quick by such a spectacle. They did feel: and they expressed their feelings, as the twelfth verse tells us, by the ordinary signs in those countries, of grief and lamentation. The expression, “*they knew him not*,” strongly expresses the completeness of the contrast. They knew it was he; but not from his appearance: *that* was so altered, that they could not have recognised him.

“Seven days” was the customary mourning for the dead: See Gen. i. 10.; Ecclesiasticus xxii. 12. There is no necessity, however, for supposing any designed accommodation of the time on the part of the friends to this circumstance. Nor is there the least reason for imagining that during the whole of that time they continued constantly in his presence, never leaving him.

“—— For seven successive days,
With mourning rite their visit they renew'd;
But silent still.”——

SCOTT.

—This is probably all that is meant; though how frequent and how long were their successive visits, it must be left to every reader's conception of likelihood to conjecture. The reason assigned for their prolonged silence is given in these words—“For they saw that his grief was very great.” I cannot but prefer Mr. Goode's translation, or one to the same effect: “For they saw that *the affliction raged sorely*.” It is quite clear, that at that time Job's grief was not of such a character as to have refused and resisted the tender sympathetic soothings of true religion. The description just before given of his sorrow and his devout submission forbids the supposition: chap i. 20, 21.—ii. 10.

It is possible that some of my readers may have thought me too lenient to Job's wife, and they may now think me too hard upon Job's friends. I must acknowledge, however, that I have never been able to bring myself to a concurrence in the common opinion, that their prolonged silence was entirely the effect of the depth and delicacy of their feelings of condolence; that their lips were sealed by their perceiving his grief to be so intense as not to bear being intruded on, or not to admit of even an attempt to comfort it. I cannot believe this. The circumstances of the case forbid me. I have mentioned one of these—namely, what is said of the calm and resigned character of the patriarch's sorrow, full of agony as it was. Another is, that no indication, not the slightest, presents itself afterwards, of any thing in the character of these friends at all approaching to this extreme delicacy and tenderness of sensibility. But there is still a third consideration, and one which I think deserving of special attention—the connexion which a just view of the behaviour of the patriarch's friends has with the true explanation of that burst of desperate anguish that breaks forth in the beginning of the third chapter, when “Job opened his mouth and cursed his day.” Let me request, then, the following observations to be duly weighed.

1. We know what the principle was, which they actually held, respecting the administration of Divine providence—the principle which forms the basis of all their subsequent reasonings, as well as of their expostulatory rebukes, admonitions, and revilings of the suffering patriarch. That principle we formerly explained. It was the principle of a regular retributive providence; of a distribution of the good and evil of the present life, so conducted as to form a criterion of character; so that prosperity might be regarded as a proof of innocence, and suffering of guilt, and of guilt—how secret and unknown soever it might be to men—corresponding in real amount, in the eye of the omniscient God, to the amount of suffering.

2. They had previously met together, and made their appointment for paying their visit to Job in company. We cannot doubt, that they had conversed over the subject; and aware, probably, of one another's general views, had been expressing their mutual suspicions and fears, and even, it may be, their confident convictions, that there was something wrong—far wrong; and that they had come to an agreement as to the ground and manner in which they should offer their comfort to him in circumstances so extraordinary. It would not be right, we may conceive them gravely and painfully concluding, to present it at once, unconditionally, without any qualifying *if*—assuming the uprightness of the sufferer—when their common principles led them to more than a suspicion of the existence of secret evils, unknown crimes, which, though they had escaped human detection, Jehovah was thus visiting with his judicial vengeance.

3. This state of mind, it is hardly necessary to say, was, in the very

highest degree, unfavourable to the unrestrained and melting exercise of the heart's sympathies. It is, in the nature of things, impossible, that we should speak, and look, and act in the same way to a man whom we regard with the suspicion of his sufferings having been occasioned by some fearful but undiscovered offences, which he has been concealing by a hypocritical profession and outward semblance of religion, as we do to one in whose integrity and irreproachable character we retain an unshaken confidence. Nay, it would clearly be wrong—very wrong—to impart consolation in the same way, with the same freedom, and the same gentle and soothing tenderness, in the one case as in the other.

4. This being supposed the state of their minds, we cannot wonder at their reluctance to break silence. Nothing could well be more ungracious, or produce a feeling of greater hesitation and embarrassment, than so much as to hint to *such a man such a suspicion*. They knew well that they had no charge to bring against him in the form of *fact*; that in this respect everything was against them. They therefore wished and waited for an opportunity to tell their mind; and were, without doubt, often on the point of coming out with it, but still shrunk from the avowal; eyeing each other at times impatiently—who should begin. They felt sympathy, felt it, I shall admit in their behalf, strongly; but their religious principles would not allow of their giving it expression otherwise than on one ground. In order, therefore, to their doing this, they felt it necessary that they should know something of the state of *his* mind. They were solicitous to have *him* speak first; that so they might ascertain whether he had any spontaneous confessions to make, in correspondence with their suspicions. Thus they waited, in anxious and distressing embarrassment; their peculiar sentiments and feelings tying them up from free communication.

5. Such being the state of *their* minds, how stood the mind of Job? In the first place there is every reason, from his intimacy with them, (verse 11) to believe that he previously knew the views entertained by them. Secondly, it is surely far from being an unnatural or forced supposition, that he perceived their perplexity, and that he had more than a shrewd suspicion of its cause. There is, as we all know, a great deal discernible from looks, and gestures, and manner, even when not a syllable is uttered: and when with looks, and gestures, and manner, is associated a previous acquaintance with the peculiar principles of the parties, we can scarcely fail of perceiving something of the state of the thoughts and feelings that are conflicting in their minds.

Now to me it appears, that the discovery, or strong surmise, of the way in which his friends were feeling towards him, constituted, with the exception, perhaps, of the alienation of the wife of his bosom, the acutest pang he had yet experienced; and its acuteness was felt the more sensitively, from its coming after all the rest, when his spirit had

been weakened by its straining on the rack of previous troubles, and when he increasingly felt his need of all the soothing and sustaining power of friendly pity. I am satisfied that it was this, which, super-added to the afflictions by which his spirit had been already distracted, fairly *unmanned* him—and, driving him to desperation, extorted from his lips the hasty and terrific imprecations of the third chapter: “After this, Job opened his mouth, and cursed his day!”

Only think of his condition. Think of the ingredients of his cup. His whole property destroyed, and his whole family swept away, by one day’s fearful disasters; his bodily frame tortured all over without intermission, and loathsome to himself and to all about him; the wife of his bosom misgiving him, and proving a tempter instead of a comforter; and now, not only his friends failing him, and offering him none of the kind assurances, so precious and cheering to the afflicted spirit, of friendship and confidence, and condolence and piety, but withholding their consolations on a ground the most distressing that imagination can conceive to a mind of conscious integrity, of high honour, and acute sensibility. To a good man, character is dearer than life itself. The knowledge that we are suspected, as Job now was, is, *in itself*, at any time and in any circumstances, like the sting of a scorpion to a sensitive spirit. But to have this suspicion entertained, in addition to trials already so overwhelming; to have the heart assailed by it, just when it is oppressed with its need of all the supports of friendship, and all the soothings of kindred spirits, “touched with a feeling of its infirmities:” to have it entertained by bosom friends and intimate associates: and to have it entertained on account of trials, which are interpreted as the merited judgments of offended Heaven, for secret crimes by which we have been making God our enemy: oh! if all the bitterness of life were distilled into one concentrated essence, it could hardly exceed this.

These, I apprehend, were the circumstances in which, “*at length*” (for so the words in our version “*after this*” have been rendered) “Job opened his mouth and cursed his day.” His heart-strings had been racked to their utmost bearable tension; and at this last wrench—the failure of his only remaining earthly hope, and the secret surmises of what his soul abhored—they gave way. I am inclined to think, that this last trouble is the one to which the patriarch refers in chap. iii. 25. “For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me:” on which words observe—

1. What he there speaks of could not be his affliction in general; for he himself tells us, that he was not previously living in the prevailing dread of them. In the twenty-ninth chapter, after the beautiful and touching portraiture of his former prosperity, we find him adding—“Then I said, I shall die in my nest, and multiply my days as the sand.”

2. What, then, was it? I can conceive of nothing more likely to

occur to Job's mind—to the mind of a good man suffering under visitations so extraordinary of the Divine hand, and aware of the sentiments of some of his friends on the subject of providence, than the possible and probable consequences of events so unprecedently strange to his character and reputation. What would be the conclusions drawn by those friends, and what their sentiments and feelings towards him? Might he not, very naturally, anticipate the likelihood of their coming to visit him? and then, what would they think? what construction would they put upon what they saw? will they not regard me as a mark for the arrows of the Almighty—one deserving this exhaustion of his quiver?

And this explanation of "that which Job feared" is confirmed by the terms of the following verse—"I was not in safety, neither had I rest, neither was I quiet; yet trouble came." He could not say that, before his afflictions collectively considered, he had no peace, no rest, no quietness. He must, therefore, have in his eye, some *new*, some *additional* trouble, that came upon him amidst others—"I had no peace, I had no quietness, I had no rest; and still trouble came:" a succession of tribulations; "deep calling unto deep:" and the last, not the least, the immediate subject of this pathetic and bitter complaint—the disappointment of consolation from his friends, or rather, perhaps, the realization of his distressing apprehensions—which yet he would fain have suppressed and discredited—of the jealousy and suspicion with which they might regard him. Here it was, all "come upon him." He heard it in their very silence; he read it in every look and every gesture; their whole manner expressed it, too plainly alas! for the spirit of the distracted sufferer. He could stand it no longer. He gives vent to the anguish of a breaking and bursting heart in the terrific imprecation of the following chapter.

Here we stop for the present; and shall close with two reflections:—

1. Let us beware of the adoption of any erroneous principle. There can hardly be a principle in the mind, that does not, in some way or in some degree, operate upon the conduct. The sentiment of Job's three friends exerted an influence the most pernicious, on this occasion, from the very first; and the evil increased most distressingly in the course of their subsequent controversy with him. It utterly unfitted them for one of the most interesting and important offices of friendship and charity, the office of administering comfort to the afflicted. Never was there a case in which all their powers and resources of consolation were more needed; and never a case in which they ought to have been more freely, and liberally, and unhesitatingly bestowed: but their false principle rendered them "miserable comforters," who only added affliction to the afflicted—infused fresh venom into the rankling wounds.

2. In our judgment of the conduct of others, let us learn to take into our estimate every circumstance of alleviation: let them be the judg-

ments of charity. We cannot justify him for the utterance of impatience, so painfully different from his previous posture of pious resignation : yet the circumstances of his case are such, that we cease to wonder. We condemn ; but it is with the tenderness of pity. Amidst the consciousness of our own infirmity and corruption, we feel as if it would almost be presumption to blame. The language of Job's failure is, "Let him that thinketh he standeth, take heed lest he fall :" "Be not high-minded but fear ;" and, in regard to the judgment we form, and the censures we pass, "with what measure ye mete it shall be measured to you again :" "He shall have judgment without mercy, who showed no mercy." At the same time, let not this charity run to an extreme. Let it not be that unscriptural charity, which, under the specious mask of liberality, confounds things that differ ; "putting evil for good, and good for evil, darkness for light, and light for darkness, bitter for sweet, and sweet for bitter ;" and thus ruining souls, by "suffering sin upon them," and allowing them to sleep on in their delusions. And, while every human example fails, let "us look unto Jesus" as our only perfect pattern ; and, while we admire and adore, seek his grace to enable us more and more closely to imitate.

INTERPRETATION OF COLOSSIANS II. 16, 17.

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἱερῆς, ἢ νομιμίας, ἢ σαββάτῳ. "Α ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

"Let no man therefore judge you in meat or in drink, or in respect of a festival, or a new moon, or sabbaths ; which are shadows of the things to come, but the body is Christ's."

From this place, Calvin, Suicerus, and others conclude, that the Sabbath-day, commanded by the law of God to be kept holy, is entirely abrogated. They say that the *σαββάτῳ* being included in the things which are a *σκιὰ τῶν μελλόντων*, the Sabbath-day is abolished by the "body of Christ ;" that he has accomplished all which was intended by it, in becoming our righteousness, and giving us rest for our souls.

Now, though Christ has indeed done this for us who believe in him, and we should rejoice in this glorious deliverance, yet it does not follow that he has abolished the Sabbath-day. On the contrary, he assures us that he is "*Lord of the Sabbath*." Besides, the Sabbath-day was instituted not merely as a type of future things ; but as a temporal benefit, to afford rest from labour, both to man and beast. And, although some assert that it was appointed for the first time at Mount Sinai, the contrary is clear from Gen. ii., where we are told that God sanctified that day at the close of his six days' work, as an example to the human race to the end of time.

It is not, therefore, exclusively a Jewish institution, any more than the other nine commands, among which it stands the fourth, are merely Jewish precepts. It is there placed as a memento of former times—"Remember the Sabbath-day," &c. It was not a new commandment any more than the rest. They were all as old as time and the human race; and, if not one of them is abolished or possibly can be, as long as man lives, then must their fourth brother survive with them throughout all ages. If the Sabbath-day was abolished as exclusively Jewish, then must the whole moral code be abolished too. So some affirm. But our Lord tells us he came "not to destroy, but to fulfil." And, though we are delivered from the "curse of the law, Christ having been made a curse for us," yet we are not released from the obligation to obey it. If we were, then murder, and adultery, and idolatry, and covetousness, would cease to be crimes. But we Christians are "*not without law toward God, but under the law to Christ.*"

However, after all, it is highly probable that by the word *σαββάτων*, the apostle did not intend the *Sabbath-day*. He does not say *τὸν σαββάτων*, but *σαββάτων*, which was the Jewish name given to the days of the week, and to the periodical solemnities of the passover, pentecost, &c.: thus,

אַחֲרֵב שְׁבָת first day of the week.
 — שְׁלִישִׁי —
 — חמִישִׁי —
 וּשְׁבָת שְׁבָת sixth —
 וְשְׁבָת the Sabbath.

See Lightfoot on Matt. xxviii. 1. (Hor. Heb.)

Σάββατον πάσαν ἔστρη ἐκαλοῦν, καὶ διὰ τοῦτο ἐργασία σάββατον σάββάτων.
Suidas.

Οἱ Ἰουδαῖοι πάσαν ἔστρη σάββατον ἀνόμαζον. *Theophylact* on Luke vi.
 See Suicerus in voce *σάββατον*.

The reasoning of Calvin and others about every day being a Sabbath to a Christian, is quite inconclusive; for supposing the commandment to be yet in force, every day is still a day of rest to a true Christian. But it is so only in a spiritual and doctrinal sense. While he is engaged in tilling the ground he may certainly enjoy a "Sabbath of the soul." But the command respects the *body*, as well as the mind; and this rest from labour is indispensable both to man and beast. It is a pity that Calvin should have taken this view of the apostle's words to the Colossians; as his opinion has weighed with multitudes, and has established a habit in the reformed churches, which loudly calls itself for reformation.

July, 1841.

PHILONOMOS.

REVIEW.

History of the Secession Church. By the Rev. John M'Kerrow. 2 vols. 8vo. Oliphant.

The volumes before us are full of interest. Their author has done much justice to a great subject. They bear the distinct impress of much care and laudable industry. It appears to us, that Mr. M'Kerrow has performed his laborious and responsible undertaking in the spirit of Christian integrity. He has declared the truth "plentifully as it is." If, at times, he has occasion to blush at the blunders of bigotry, he hides not his face; but makes such an apology for the errors of excellence as the case admits, without straining, perversion, or concealment. If he succeeds, with the feelings of an honest advocate, he rejoices; but otherwise, he leaves the matter to the charitable judgment of Christian men. This point is beautifully exemplified in the historian's account of the matter between George Whitfield and the Fathers of the Secession, and also in his remarks relative to the "work" at Cambuslang. There are many things in this history, which but too plainly demonstrate, that "to err is human," on which he makes little or no comment; and on which distant readers, less able to allow for time and circumstances, will be disposed to animadvert in terms of severity. In many of the earlier ecclesiastical movements of the body there was not a little bitterness and narrowness; but such cases find no defender in the historian. A good deal of the strife and confusion, which he shows to have occasionally obtained among his people, has arisen about "mint, anise, and cummin." The record of the facts, however, is of no small importance as a means of preventing this recurrence. To record them, is to expose their folly to every passer-by. We believe, that no class of the community are more sensible of that folly, and of the mischief of the matters to which we refer, than the present generation of Secession ministers, and their more enlightened office-bearers. Leaving all such matters, then,—which are but as the dust in the balance,—and stating, once for all, that we consider the history before us an able performance, a work very much calculated to serve the interests of the writer's own community, and to promote the cause of Christ at large, we shall proceed to exhibit some of the leading features of the character and history of the churches that form its subject, after a few observations on the past and present position of the Scotch established church.

It is not a little remarkable that *Auchterarder*, which at present stands associated with so much trial, mortification, and loss to Scottish churchmen, occupies a prominent position in the pages of Mr. M'Kerrow,

as a place in which a noble stand was made in former times for the truth of the Gospel against the carnal majorities of the General Assembly. The Presbytery of that place repudiated, while the Assembly upheld, the worst tenets of Arminianism—a proceeding which led to the *Marrow controversy* famous in the annals of Scottish theology. In those days, things went on well with the law-church; the immense majority were ready to obey, to the uttermost, the orders of the civil courts. Even then, however, there were not wanting men who bought the truth, and would not sell it. The foremost of these was Ebenezer Erskine, a name which will long be dear to thousands of Scottish hearts. On the 10th of October, 1732, he preached at the opening of the Synod of Perth and Stirling, and took occasion to “deliver his own soul.” This was not to be endured; and, accordingly, as soon as the court was constituted, the matter was brought forward, and a committee appointed to prepare the charges, which were founded on the sermon. These charges were ten in number. The fourth ran thus; Mr. Erskine had said,

“That it was a crime to intrude into that office a minister without a mission; that in order to one’s being accounted a builder, there were two things necessary—the call of God, and the call of the church; that they who had not the call of the church should be looked on as thieves and robbers; and that this call ought not to be by heritors, or any other set of men, but by the whole church.” Vol. i. p. 60.

Mr. Erskine, on requesting a copy of the committee’s report, was rudely denied it, although a privilege granted to a common felon! A debate of several days ensued, and resulted in finding Mr. Erskine censurable, and deciding that he should be rebuked at their bar, and admonished “to behave orderly for the future.” Mr. Erskine gave in his protest and immediately retired, which rendered it impossible at that time to administer the rebuke. The infliction, therefore, stood over till April 12, 1733, when the good man had his choice of retraction or of censure. He adhered to his former protest, and defended his statements in the sermon; and rebuke consequently followed. His people transmitted a petition, but the Synod would not even hear it! Messrs. Wilson, Moncrief, and Fisher, as protestors, appeared at the following Assembly, and begged to be heard at its bar in support of their protest, but were refused. A discussion on Mr. Erskine’s protest came on, and terminated in thanks to the Synod for their “care and diligence in this matter,” and in a fresh rebuke of Mr. Erskine by the Moderator at the bar of Assembly. Patience under cruel wrong has its limits; and Mr. Erskine refused to submit in silence. He was subsequently called before the Assembly’s commission, and subjected to much cruel insult. The commission closed its inquiry, by suspending Mr. Erskine together with his friends Wilson, Moncrief, and Fisher, from their pastoral functions. The sufferers again protested and retired. This was an eventful day in the history of the Scottish church. The

country rose in favour of the four suspended ministers ; no fewer than seven synods sent up communications in their favour, but the commission were deaf to the voice of warning, as well as to the claims of justice. They passed the fearful sentence which removed all the four from their charges, and prohibited all ministers of the church from the employment of them in any ministerial function. The popularity of these noble-minded men increased with their persecutions. Their meekness and patience had been equalled only by their wrongs and provocations. They had calmly suffered every indignity, till at last they were *thrust out* ; and even then they were slow to act. It was not till the 5th of December, 1733, that they met at Gairney Bridge, where they spent two days in deliberation and prayer, and happily for their own honour, for the good of their country, and of the world, they formed themselves into a presbytery, designated "*The Associate Presbytery*." Thus began the Scottish Secession from the Church of Scotland.

The clamour of the country was so great, that the sentence of the commission remained a dead letter, and the next Assembly reversed the decision respecting the four brethren, and requested the Synod to restore them. The Synod was prompt in its obedience, and the Presbytery handsomely elected Mr. Erskine for its Moderator ; but the brethren resolutely refused to return, on account of the reigning corruption. The General Assembly of 1736 exhibited some symptoms of a disposition to reform its conduct, and the church. An act embodying a sound view of evangelical doctrine was passed and published as a rule of preaching, and also an act against the intrusion of ministers into "vacant congregations." These acts, however, were allowed to remain a dead letter upon the minute book. Presentation succeeded to presentation, and one settlement followed upon another, in spite of the indignant and almost unanimous protest of the congregations, while in the case of Professors Campbell, Simpson, and others, errors in doctrine were winked at, and when heresy was dragged before church courts, they judged only to acquit. The seceding brethren patiently waited for the reformation of the Assembly during a space of nearly three years ; and not till all hope was fled did they settle down into a separate body. In 1737, things assumed a serious aspect. The adherents of the Secession, in all parts of the country, formed themselves into associations for prayer and religious conference, and the correspondence of the new presbytery was chiefly carried on with these societies. As the organization proceeded, the fears of the Assembly increased ; they now saw that it was not a light matter which had been occupying their attention. Their alarms were not a little augmented by the fact of Ralph Erskine's declaring for the Secession, and joining himself to the Presbytery. He was one of the best and greatest men of his time, and became a tower of strength to his brother's cause. The Assembly found themselves placed in a position of difficulty ; they were compelled, as they sup-

posed, to act, while they knew not what to do. They consigned the matter, as usual, to the hands of their commission, who rarely did a thing either wise, good, or just. The Assembly meantime recommended to ministers, elders, and all others, to deal "with the people" very tenderly, that they might prevent the increase of a schism "so dangerous to the peace of the church, so contrary to the spirit of the Gospel, so very hurtful to religion and serious godliness, to Christian charity and brotherly love." This was to say, with the hypocrites of old, "Let the Lord be magnified." The commission set to work, and determined to "reduce to their duty" the infatuated and refractory ministers; but the work was difficult. Still their courage rose with the emergency. Each of the ministers of the new presbytery was served with a copy of a libel, and summoned to appear at the bar of the Assembly to answer for their conduct. The brethren prepared for the conflict; they resolved to appear and present a declinature of the authority of the Assembly on the ground of its contempt of the laws of Christ. The day arrived; the declinature was despised; the cause advanced, and in May, 1740, terminated in the formal deposition of the seceding ministers, and the declaration of their pulpits to be vacant. This act consummated the wickedness of the Assembly. The day which records the enormity, however, was a happy one for Scotland, and for the honour and usefulness of these good men, of whom its corrupt establishment was not worthy.

We shall lay before our readers the facts of a case of intrusion, which has, we believe, no parallel in the Scottish history of ecclesiastical gravity. Sir John Stuart, of Allanbank, presented a Mr. David Thomson, minister of Gargunnock, to the more lucrative living of St. Ninian's, in 1767; the General Assembly sustained the presentation, and ordered the Presbytery of Stirling to proceed with his settlement according to the rules of the church. The presentation was a gross insult to the common sense, as well as a cruel invasion of the religious rights, of the people. Mr. Thomson was an infirm old man, wanting in every thing required by his office. The whole parish, with the heritors and elders, were against him. Only a few Episcopalians and some non-resident heritors could be induced to concur in his call. The Presbytery were ashamed of the business, and, strange to be told, contrived means to put off the induction of the miserable man for seven long years, probably hoping that conscience, or death among the parties, or the clamour of public indignation, or something else, would come to their assistance. Delay, however, was vain; the patron lived, and so did the presentee; and both were inflexible. They were worthy of each other, and both were worthy of the Assembly, who at length became resolute, and commanded the Presbytery to proceed with the settlement forthwith under the severest penalties! The Presbytery were now at their wit's end; they knew not what to do. Impelled by

the authority of the Assembly on the one hand, depressed on the other by the burden of their own consciences, which revolted from the service, and, awed by the menacing power of an outraged people, each shrunk from the responsibility of that to which he was dragged as a duty. At length Mr. Findlay, their moderator, a man of address and courage, perceiving that something must be done, offered to perform the hateful act. He conceived a purpose of great originality, which he executed with much ability and boldness.

At the appointed time the Presbytery arrived at St. Ninian's, where an immense concourse waited to receive them; they attempted to take possession of the parsonage, but found it shut against them, and were by the press of the crowd borne into the church. Now came the awful moment. Mr. Findlay ascended the pulpit, and gave out a psalm, which was sung with due decorum, after which he offered up a prayer, taking no notice whatever of the purpose for which they had met. The sermon ought next to have followed; but instead of this he called upon Mr. Thomson, who stood up in his place, and became the subject of the following terrible invective:—

"Sir,—We are met here this day, by a former appointment of presbytery, in obedience to the same sentence of the General Assembly, to admit you minister of St. Ninian's, a sentence pronounced by the highest form of ecclesiastical authority and power, that Assembly having assumed to themselves higher power than the parliament, by some profanely styled omnipotent, that wise, that august body never exacting any laws without consent of the people. There has been a formidable opposition made against you by six hundred heads of families, sixty heritors, and all the elders of the parish, I believe, except one. This opposition was continued for *seven years* by your own obstinacy, and if you should this day be admitted, you can have no pastoral relation to the souls of this parish,—you will never be regarded as the shepherd to go before the sheep,—they know you not, and they will never follow you;—and let me assure you, dear Sir, if you still persist in your obstinacy, you will do more harm in this parish than you could have done good in Gargunnock, though you had been to live there for a hundred years; and you will draw misery and contempt upon yourself,—you will be despised—you will be hated—you will be insulted and maltreated! One of the most eloquent and learned ministers of this church told me lately, that he would go twenty miles to see you *deposed*, and I do assure you, Sir, that I, and twenty thousand more friends to our church, would do the same! I must observe to you, that in the course of this opposition, your conduct and behaviour have been altogether unworthy and unbecoming a minister of the Gospel! In that memorable letter of yours to the Presbytery of Stirling, intimating your acceptance of the call, notwithstanding the numerous body of the people opposing,—I wish it was in my power to forget!—you have those impious and blasphemous expressions, 'That you accepted of it in the fear of God,' and at a meeting of the Presbytery, when you were exhorted and earnestly entreated to give up the presentation, you said that you 'had engaged your honour to that honourable and worthy gentleman, the patron, and that you would not give it up for ten thousand pounds.' What can one of your sensibility of temper and feeling propose in this mad attempt; in thus rushing to foreseen misery? You were always esteemed an orthodox and evangelical minister, and no man can lay any thing to your charge as to that. You maintained a good character and reputation till your unhappy and obstinate adherence to this presenta-

tion. Now, bending under the weight and infirmities of old age, what happiness can you propose to yourself, in this mad, this desperate attempt of yours, without the concurrence of the people, and without the least prospect of usefulness in this parish? Your admission into it, therefore, can only be regarded as a sinecure, and you yourself as *stipend lifter* of St. Ninian's; for you can have no farther relation to this parish. . . . Now, Sir, I conjure you by the mercies of God, give up this presentation! I conjure you for the sake of the great number of souls of St. Ninian's, who are like sheep going astray without a shepherd to lead them, and who will never hear you, will never submit to you,—give it up! And I conjure you, by the peace of mind which you would wish in a dying hour, and that awful and impartial account, which, in a little, you must give to God of your soul, and of the souls of this parish, at the tribunal of Jesus Christ,—give it up!"—Vol. I. pp. 418, 419.

Such was the terrible address of Mr. Findlay to the presentee of St. Ninian's. It was heard by the breathless multitude as if it had been the sentence of death upon the old man brought up for the purpose! Mr. Findlay, doubtless, and perhaps nearly all that heard his torturing appeal, hoped the matter would there terminate—the parish be delivered from further affliction—and religion from further scandal. They knew not the metal of which Mr. Thomson was made. A man who had served seven years to disgrace and to contempt of public opinion, was not to be put to flight by hail-storms of words! Looking up to Mr. Findlay, with inimitable composure, he softly addressed him in the following words: "I forgive you, Sir, for what you have now said; may God forgive you! Proceed to obey the orders of your superiors." Thus summarily did Mr. Thomson dispose of his reprobate's remonstrance, and Mr. Findlay, confounded with the old man's insensibility, proceeded accordingly. Omitting the usual questions, which he considered it farcical and preposterous to put to such a man, he closed the business at once by saying: "I, as Moderator of the Presbytery of Stirling, admit you, Mr. David Thomson, to be minister of the parish of St. Ninian's, in the sense and spirit of the late sentence of the General Assembly, and you are hereby admitted accordingly." He then prayed as he had done at the outset, without reference to patron, presentee, or presbytery, and after singing a few lines dismissed the congregation. This fact serves to illustrate the spirit and the practice of the General Assembly at the time of the Secession; and surely it is no marvel if multitudes of the best people of the country rallied around those faithful men who lifted up a standard against such abominations. It was no uncommon thing to induct ministers under the point of the bayonet, a troop of soldiers being necessary to escort the presentee, and those appointed to officiate at his ordination, to the pulpit.

The patriotic clergy of the Scottish church, who were thus strenuously laying themselves out for the good of the nation, on comparing their services with their emoluments, began to think that their compensation was less than their merits. Their claim was well founded. Depositing the *best* ministers of the country, and inducting the *worst*, and doing

both in spite of the people's prayers, and protests, and insurrectionary tumults, was no ordinary undertaking. It required them to put on courage, and to put off the trammels of a too tender conscience; the fear of God and the fear of man stood equally in the way, and both had to be overcome. Such labour was worthy of its hire. An application was accordingly made to government for an augmentation of the "livings" of the clergy. An ungrateful country resisted the claim. Many of the counties passed strong resolutions condemning their avarice and selfishness; and to aggravate the hardship, and complete the overthrow of the devoted and disinterested men, a committee of noblemen and gentlemen was appointed at Edinburgh to watch the progress of the business, and by all legal means to oppose the application. To complete the calamity, his majesty's commissioner, in his speech on the dissolution of the Assembly, noticed the application, and warned them of the risk they incurred of losing all by grasping at too much! But men who could appreciate the merits of Mr. Thomson, of St. Ninian's, of course, possessed some congeniality of spirit, and were, therefore, not wanting in fortitude to bear up under the storm. They accordingly despatched commissioners to London to petition his majesty and the two houses of parliament for an increase of their stipends; but after plying every means for months, they returned without success. The monarch was deaf and the senate was blind; their distress was, therefore, unpitied and their merits unacknowledged. The remembrance of these facts will, no doubt, be a source of consolation to Dr. Chalmers and his brethren, when smarting under the disappointment attendant on their recent application to the late liberal government. It may further tend to soothe them, to reflect that their *fathers'* claims were rejected by a Tory parliament, a Tory government, and a Tory king!

We now proceed to state the impression produced upon our minds by the examination of these volumes in relation to the Secession community; and the first thing that claims notice is their anxious care, from the very outset, to provide for their people an adequate supply of able ministers of the New Testament. This vital point, from one generation to another, has been sedulously attended to. Even when the community was young, and small, and poor, the most laudable efforts were made to realise this object. There can be no doubt that a highly competent ministry was a chief means of their success. From the commencement it appears to us that the pastors of the Secession, taken as a whole, have been much superior to those of the Establishment in piety and talents, and at least equal in education, while they far surpassed them in the literature of their order. The theology of the Secession has been invariably taught by professors of the first ability—by men who knew the truth and loved it—and who were mighty in the Scriptures. Neglect on this point had been fatal to the interests of

the body ; and, aware of this, they have been from age to age improving their course of ministerial education.

A second feature of the Secession church, which is brought strongly and clearly out in these volumes, is the missionary spirit of the community. Although previously not unacquainted with the main facts of their history, we confess we were not aware of the extent to which the missionary spirit had pervaded the minds of its venerable founders. So early as 1752 we find them making energetic efforts to send missionaries to the United States, and withdrawing the license of one of their students because of his refusal to go abroad to those who were perishing for want of bread. They had doubts of the sincerity of men, who, like him, had no home-ties, when they shrank from distant and arduous service. Six years after this we find fresh and greater efforts put forth in behalf of the American colonies, and liberal collections made in all the churches of the Secession in support of the mission.

In 1767, we find the Synod becoming still more resolute upon the subject of missions, and actually prohibiting presbyteries from licensing young men who scrupled to profess a readiness to go on any missionary enterprize to which they might be appointed. The Synod took very high ground on this head ; allowing a little for the times and circumstances which account for the rigidity of their arrangements, we see much in their views which excites our unfeigned admiration.

"Preachers were to be deprived of their license, and were not to expect any employment from the Synod, if they should refuse to fulfil any missionary appointment which they might receive, even though it should be to a foreign land ; and those who were under such an appointment were declared not to be eligible to any of the vacant congregations in this country. It was scarcely possible for the Synod to do more in this matter than they did. That these regulations did not remain a dead letter in their hand, their records sufficiently attest. Frequently did they rebuke and deprive of license those preachers who were contumacious ; and though it appears that, in most instances, the license was restored again, yet this was not done until a promise was previously obtained from the penitent preacher, that for the future he would be submissive. At that period, the difficulty of obtaining a comfortable settlement at home was not so great as it is at present ; and the prospect of personal comfort to a labourer in the American vineyard, was not then so inviting as it now is. Such considerations as these, though they do not vindicate, yet tend, in some measure, to account for that reluctance which many of the Secession preachers manifested to go and traverse, in the capacity of missionaries, the sylvan solitudes of the new world."—Vol. I. p. 385.

While thus alive to the wants of the colonies, they became more and more awake to the necessities of home. We find the General Associate Synod, between twenty and thirty years ago, employing itinerants in the Highlands of Scotland, and making collections for the support of the Irish Evangelical Society. It ought also to be stated, that the London Missionary Society was from the first strongly befriended by the Associate Synod. Its pulpits have very generally been opened to the

successive deputations of that Society, and "by the members of the Secession congregations, comparatively poor though they be, many thousands of pounds have been cast into its treasury."—Vol. II. p. 296. When the British and Foreign Bible Society was formed, the Secession churches took a foremost place in the support of its associations; by none, indeed, were they more cordially upheld.

A third feature of the Secession is its public spirit. It is at once affecting and instructive to witness its progressive development through the long space of one hundred and twelve years. As we have already said, we are met occasionally by exhibitions of narrowness and bigotry, but it is always in alliance with something which bespeaks noble natures, high principles, and holy men. We are met at every turn by discussions about the "civil magistrate." Some of the earlier brethren were utterly ignorant of the true nature of Christ's kingdom; but others had broad glimpses of the truth, and some had clear and comprehensive notions of it.

A curious case occurred in 1759, when Mr. Moncrief proposed to the Synod that they should address the king on "the state of religion," and ask "redress" of "grievances" concerning its low and lamentable condition. Mr. Gib set his face against it as at utter variance with the principles of the New Testament—Vol. I. pp. 350, 351. This very able man contended thus for great principles:—"It cannot be said that we have any more of a providential intercourse with civil powers than the apostles had, or even near so much as some of them; and Christian magistrates can have no more need of being dealt with about the true religion than heathen magistrates had. Nor can ordinary ministers have a farther warrant to deal with the one sort, than apostles had to deal with the other."—Vol. I. p. 352. So completely did the members of Synod concur with Mr. Gib, that Mr. Moncrief, although an excellent man, and held in much esteem by his brethren, found not one supporter among them. He, notwithstanding, persevered most resolutely in his object; this was in 1759, and he introduced it afresh in April, and in August, 1760, and in the same months, 1761, but always without success. His death in the October ensuing put an end to the question.

The Secession Synod have always proved themselves alive to the interests of liberty, humanity, and religion. So early as 1789, they passed a resolution worthy of their principles, relative to the anti-slavery conflicts which were then being carried on, and in behalf of "vigorous efforts for promoting the spiritual and eternal welfare of the slave."—Vol. I. p. 445. During this same year they appointed Wednesday, the 5th of November, as a day of solemn thanksgiving, to celebrate the centenary of the glorious revolution of 1688. In the same spirit of patriotism, although many will think, with less wisdom, they testified against the removal of the Catholic disabilities. When the charter of the East India Company was renewed in 1813, the Associate Synod stepped

generously forward and petitioned the legislature to provide "that it shall be lawful for all denominations of his majesty's subjects to send Christian ministers and teachers to India, for the purpose of instructing the nations in the knowledge of Christianity; and that such ministers and teachers shall enjoy full protection."—Vol. II. p. 373. In the case of Smith, the missionary, the Synod was equally prompt in the expression of their indignant sympathy with the friends of that much injured man.—Vol. II. p. 432.

It only remains to notice the spirit of movement, which, during the present generation, distinguishes the Secession Church. There is no body of Christians, it strikes us, who have, in all points, made more improvement in the course of the last ten years. They stand forth with great prominence in all the aspects in which a Christian church should present itself to the world. They have betaken themselves in good earnest to every department of their work. Their ministerial education has been still further improved; they have one of the ablest and best conducted periodicals of the day; they have in all things also much improved the financial economy of their congregations; home and foreign missions increasingly absorb their attention, and receive their generous support; they have taken up a position of the highest honour in the great war of principles which has been so powerfully waged during the ten years last past. And then the great question of voluntaryism, with all that it implies,—the question of scriptural Christianity,—has received from them a portion of aid which can hardly be over-rated. They have been the leading power in the great conflict, however ably they may have been sustained by the other denominations of Scotland. There is another work of inestimable value in which they have achieved great distinction—the abolition of the Scottish Bible monopoly; for the excellent Dr. Adam Thomson, the prime actor in that great undertaking, is a minister of that communion, and he acted as the agent of the Synod. At no period of its history did the Secession body ever present so fair a form as at this moment. Both in Scotland and in England its chief posts are all occupied by men of a very high, frequently of the highest, order. At no period, in our remembrance, have the Secession pulpits of London, Manchester, and the west and north of England, been so ably filled as at the present hour.

Whatever makes for purity among Christians, makes for unity: "first pure, and then peaceable." The work of union has been advancing rapidly in Scotland for many years—may it still go on! We see that a union between the Secession and the Relief churches is in contemplation. We are fully satisfied there is nothing to prevent it; nor ought the junction among the members of Christ's body to end there—nor will it. When truth has purified, love will melt souls; and all in whom it dwells will combine.

We have now stated our chief impressions, and it only remains that we thank the historian for his services to his own connexion, and to all the churches of Christ. We have little to say to him personally, in addition to our opening observations. On his style we need make no remark. It is clear, natural, easy, and expressive, every way adapted to narration. We can, indeed, conceive of a history in some points greatly superior—displaying more depth, more literature, and more philosophy—in a style more varied, more terse, more splendid, and more elaborate; but all that classically constitutes history is here; all that is essential to instruction, to devotion, and to a full comprehension of the subject, is here. We may just note two little flaws. It is unwise to allow passing trifles, party spite, or the feelings which it provokes, to find the smallest place in history; hence we recommend the author to expunge the bitter note in page 377 of Vol. I. regarding Mr. Pirie, to whom, by the way, he has not done justice. Again, he has used the substantive *mission* occasionally as a verb. Speaking of an individual being sent out as a missionary, he says, such a one was *misioned* to such a place. We again sincerely thank the author for the pleasure, and, on certain points, the instruction he has afforded us, and for the benefit which he has conferred upon the highest of all causes.

Multa dies, variusque labor mutabilis aevi,
Retulit in melius; multos alterna revisens
Lusit, et in solido rursus Fortuna locavit.

THE EDITOR'S TABLE.

The Saviour's Care over Ministers and Churches: a Sermon delivered at the Annual Meeting of the Kent Congregational Association at Bromley, July 7th, 1841. By Patrick Thomson, M.A., of Chatham. 8vo, pp. 32. London: Sherwood & Co.

Friendly Appeals: or, Brief Warnings and Exhortations on subjects of the greatest importance. 18mo, pp. 140. London: Religious Tract Society.

An Appeal to Common Sense; being a Comparison of Mohammed and the Pope with the Messiah. Addressed to Christians. By L. E. Threlkeld. 8vo, pp. 52. London: Dinnis.

Report of the Proceedings of the United Association Synod in the Cases of the Rev. James Morison, Kilmarnock, and the Rev. Robert T. Walker, Comrie. 8vo, pp. 150. Edinburgh: Paterson.

Defence of the Rev. Robert T. Walker, of Comrie, before the United Associate Presbytery of Perth. With an Appendix. 12mo, pp. 72. Glasgow: Maclehose & Nelson.

Reply of the Canada Wesleyan Conference, June, 1841, to the Proceedings of the English Wesleyan Conference and its Committee, August and September, 1840. With an Appendix. 8vo, pp. 102. London: T. Tegg.

Proceedings of the General Anti-Slavery Convention, held in London, June, 1840. 8vo, pp. 597. London: British and Foreign Anti-Slavery Society.

Personal Declension and Revival of Religion in the Soul. By the Rev. Octavius Winslow. 12mo, pp. 310. London: John F. Shaw.

Wealth not Happiness: or, Vain Expectations Destructive to Peace. By Miss Mary Ann Everett. 12mo, pp. 233. Fisher, Son, & Co.

Facts and Feelings illustrative of Interior Religion: accompanied by Memorials of Madame Guyon, Fenelon, and other Spiritual Persons. By Mary Ann Ketley. 12mo, pp. 280. London: Harvey & Darton.

Illustrations of Arts and Manufactures: being a Selection from a Series of Papers read before the Society for the Encouragement of Arts, Manufactures, and Commerce. By A. Atkin, F.L.S. F.G.S. &c., late Secretary to that Institution. 12mo, pp. 372. London: John Van Voorst.

A History of the British Forest-Trees, indigenous and introduced. By P. John Selby, F.L.S. M.W.S. &c. Illustrated by a Wood-cut from each species, and numerous Vignettes. Parts 2 & 3. 8vo. London: John Van Voorst.

The Farmer's Encyclopædia, and Dictionary of Rural Affairs. Illustrated by Wood-cuts. By C. W. Johnson, Esq. Part I. 8vo. London: Longman & Co.

Hints on the Portable Evidence of Christianity. By Joseph John Gurney. Sixth Edition. 16mo, pp. 170. London: Religious Tract Society.

The End of Living, and the Gain of Dying to the Faithful Servant of Christ. A Sermon preached in the Congregational Chapel, Hill Street, Glasgow, on occasion of the Death of the Rev. Greville Ewing. By the Rev. Ralph Wardlaw, D.D. London: Jackson & Walford.

History of the Assyrians and Chaldeans, Medes and Lydians. From Rollin and other authentic sources, both ancient and modern. With a Map. 8vo, pp. 72. London: Religious Tract Society.

Conferences of the Reformers and Divines of the Early English Church, on the Doctrines of the Oxford Tractarians, held in the province of Canterbury, in the Spring of the year 1841. Edited by a Member of the University of ——. 8vo, pp. 256. London: Seeley & Burnside.

The Flower. 16mo, pp. 32. London: Religious Tract Society.

How to seek Access to God. By John Foster. 24mo, pp. 48. London: Religious Tract Society.

Canadian Scenery Illustrated. 4to. Part 17. London: George Virtue.

The Scenery and Antiquities of Ireland Illustrated. 4to. Part 8. London: George Virtue.

Biblical Cabinet, Vol. 32. Annotations on some of the Messianic Psalms, from the Commentary of Rosenmüller. Translated by Robert Johnston. 12mo, pp. 320. Edinburgh: Thomas Clark.

LITERARY INTELLIGENCE.

In the course of the present month, the second volume of "Hanbury's Historical Memorials relating to the Independents," will be ready for delivery to the subscribers. This volume brings down the work to the death of Archbishop Laud. A third and concluding volume will complete the entire period embraced in the author's original proposals, and terminate with the restoration of the monarchy in 1660. The materials for the concluding volume are already collected and arranged, and it will be carried through the press with all practicable despatch.

CHRONICLE OF BRITISH MISSIONS.

SIMULTANEOUS COLLECTIONS FOR BRITISH MISSIONS ON LORD'S-DAY,
THE 31ST OF THE PRESENT MONTH.

The Committees of the Congregational Union, and of the three societies for Missions in England, Ireland, and the Colonies, affiliated with the Union, address once more an earnest, anxious appeal to the churches, and their pastors, for co-operation in this effort.

A paper has been prepared, in a form suitable for distribution in pews in aid of collections, explaining and recommending this effort, and stating the operations and necessities of the societies on whose behalf it is made. Brethren intending to make collections in connexion with this proposal, may be supplied with any number of copies of this paper they may require, on application to the Rev. A. WELLS, at the Congregational Library, Bloomsbury Street, Finsbury, London.

HOME MISSIONARY SOCIETY.

HOME MISSIONARY SOCIETY AND THE CHRISTIAN OBSERVER.

A writer in the Christian Observer for last month has made some animadversions on part of the proceedings of the annual meeting of the Home Missionary Society. Though anonymous, these remarks are made in a respectful tone, and, if noticed at all, they should be met in a kindred spirit.

We can assure the writer, whoever he is, that the venerable chairman had sufficient grounds for saying, that "in many places priestly domination is set at work, in private circles, and by private visitation, to do all they can to threaten and prevent the people from attending our places of worship." Had it been only an insulated case, had there been simply acts of indiscretion on the part of a few, his expression might have appeared strong. But when from month to month, many of the agents of that very society, at whose anniversary he presided, complain grievously of unkind and unchristian opposition to their labours, *by the clergy*—such instances being published, and known to him—he was fully justified in the remark he made. He has besides such opportunities of knowing how the evangelical labours of other denominations are opposed in England by the clergy, of all sections into which they are now divided, as few other persons possess—and "he spoke that he did know." He might denounce to the claims brought forward by the writer in the Observer, on behalf of the incumbent of a parish, as "having a right to exhort all his parishioners to attend upon *his* ministrations"—if this is to be understood in any other sense, than that in which it would apply to any minister of Christ, who founds his claim on higher authority than any other man can give. And yet if such incumbent, on finding that some had wandered from his fold, had used no other means, than those mentioned by M. C. B.—"to follow them with his prayers, and bear them all Christian love, so far as they followed Christ,"—or had he only "exhorted them to return,"—Mr. Wilson would not have called it "priestly domination." Nay, he would have esteemed the man, and respected his motives, even though he might have thought him mistaken in his views. But the facts subjoined to the present observations will show, that the domination exercised is of another kind. Had the gentle mode of procedure, approved by M. C. B., been generally employed, not only would our chairman and our missionaries have adopted another tone—but the facts themselves would not have been introduced now, unless called for by such remarks as those made in the "Observer." The statements are made on the authority of good men, who have devoted them-

selves to the work of gathering the outcasts, instructing the ignorant, saving the lost—and who seek, while prosecuting this work, to "follow peace with all men." Names, and places, and circumstances could be given, if safety from the law of libel could be secured, to show that there is no class of men in England, who so much oppose the entrance of the Gospel, into dark and immoral districts, as *the clergy*—and more than this, that some of the most determined of such opponents are found in the evangelical section of their body. Neither cottagers nor farmers, when left to their own free agency, oppose the missionaries—young and old are in general prepared to welcome them—but from the clergy they meet with undisguised hostility, which, not satisfied with opposing the missionary himself, includes all who dare to encourage him. These are facts—we leave our readers to decide, who are the "bigots."

The anonymous writer next comments on a statement in the Report, as read at the public meeting, that within a few miles of the stations of the society, there are 350 villages, altogether destitute of the Gospel. This statement rests on the authority of men, whose word is credited in other things, and by those who know their manner of life. It is supposed by M. C. B. that perhaps hamlets were meant; but it is not so. Villages were intended—most of them containing parish churches, and all the accompaniments of outward service—and yet, we repeat it again, they are "altogether destitute of the Gospel." Should this appear incredible, to a writer, in many other matters so enlightened, as M. C. B.? Does he not know, that the existence of a parish church does not necessarily suppose the presence of the Gospel in it? Does he not know that even professed teachers of the way to heaven, may propagate error, and endanger souls? He cannot surely mean to say, that the erroneous preaching, or inconsistent living of the clergymen belonging to these 350 villages, is sufficiently counteracted by the Bible and the Prayer Book—or that the use of these can be said to constitute the preaching of the Gospel. Why then the anxiety of the evangelical party, to purchase livings, held by ungodly clergy? Why rejoice in the increasing number of those, who preach the doctrines of Romaine and Newton, compared with the units to be found in their day? The grand question is not, Is there a church in a place? but, What is preached in the church? If there be a parish where the clergyman preaches error, or fails in his life to exhibit the vital influence of truth; and if there be no place of worship in which the Gospel is faithfully proclaimed by any one else—then we believe, and we simply state, that that parish is altogether destitute of the Gospel.

We regret the sneer of M. C. B. at the voluntary principle, because it is not in keeping with the rest of his remarks. Before he questioned either the "all-sufficiency" of that principle, or the consistency of its advocates, he ought to have inquired the reason, why the voluntary efforts had not "sent into these villages the feet of them that preach the Gospel of peace." Had such inquiry been made, it would have been found, that in ninety-eight villages this had been attempted; but that in fifty-eight cases it was rendered unsuccessful, by the hostility and opposition of the clergy. Besides, the *all-sufficiency* of the voluntary principle will only be seen, when *all* believers, of every section of the church of Christ, shall act upon it. Into these dark places, pious churchmen are as much bound as others, to introduce the light of truth. If they cannot do this, consistently with the system to which they now adhere, they should not discourage, but rather aid those, who are happily not so fettered; but whose efforts are limited by the smaller amount in which they possess that wealth and influence, to be found among the favoured and prevailing sect. Enlightened churchmen cannot but know, that in agricultural districts, especially, there are parishes, whose inhabitants are utterly ignorant of the way of salvation—truly sitting in darkness, and under the shadow of death.

The writer next refers to the statement, that "there are three or four thousand parishes in which no Gospel is preached by the national clergy." He condemns this statement as uncharitable, and by implication incorrect; and while very properly asking for a definition of "what is meant by preaching the Gospel"—he gives an extract, describing the preaching of dissenters as "an exhibition of metaphysics, philosophy, and school-learning." With the unfairness of this representation, we have nothing to do. All we should say of it is, that if such *were* the prevailing character of dissenters' preaching, the sooner their chapels were closed the better. But we should suppose, we cannot but believe, that the phrase "preaching the Gospel," is perfectly understood by M. C. B. We should understand by it, a full, and simple, and earnest declaration, of the doctrines of justification by faith; regeneration, not by baptism, but by the operation of the Holy Ghost; the absolute necessity of this Divine work in the soul; the great doctrine of the atonement; and the freeness of salvation to every sinner who will believe the joyful news. When these things are plainly and affectionately declared, we rejoice to acknowledge, that the Gospel is preached.

Now the question recurs, how many of the parochial clergy preach these doctrines? Is it not matters of notoriety, that those well acquainted with the spiritual statistics of their own church, count 3000 as the number of evangelical clergymen; and that this includes many, who, though they are evangelical in their preaching, can hardly be recognized as spiritually enlightened themselves? But suppose we say 3500—there are at least 10,000 parishes. Deduct the former number from the latter; and how many remain? not 3000 or 4000, but 6500. If there are so many, it may well be questioned, whether by such a system more souls have been saved or lost. We have seen no evidence to convince us, that the number of evangelical clergymen is so great as has been stated. But even if so many were to be found a year or two ago, there have been within that time a lamentable amount of converts to the ranks of Puseyism. And though all these do not run alike to "the same excess of folly," yet they have imbibed the exclusive spirit of the party; and instead of being friendly with fellow-labourers of another name, the zeal with which they formerly aimed at the salvation of souls, is now too frequently exhibited in speaking against other teachers, and preaching the popish doctrine of apostolic succession. The rest of the clergy are decidedly unfavourable to evangelical doctrine; and how any writer in the Christian Observer could object to our statement of the 3000 or 4000, is to us a matter of surprise. We fear it is the working of a delusion, which deceives many, and keeps good men easy, while thousands are perishing. They say, "Oh, the Gospel is to be found in the Liturgy, and in the Scriptures read at church." Hence the desire of some to disprove the assertion, that it is *preaching* the Gospel that God honors in the conversion of sinners. On this point we are not called to enter. The advocates of such an opinion can easily defend themselves.

The Home Missionary Society has no object in view but the spread of the Gospel throughout this country. It brings no railing accusation against other denominations. At the same time, it is prepared to uphold its statements, by numerous facts; and to sustain its missionaries also, while they, in a Christian spirit, pursue their important work. The Directors give no encouragement to preach against other churches—against errors in doctrine their agents are bound to preach; but the known wish of the Directors is, that the missionaries should co-operate cheerfully and sincerely with all other denominations, while they are seeking the salvation of men by scriptural means. All this, however, is compatible with a feeling of regret, and with an expression of censure, when means are used which interfere with religious liberty, and with the rights of conscience, and which would, if successful, silence all our missionaries as unauthorized teachers, and destroy the Home Missionary Society itself, as an unnecessary intruder into a field already occupied by the ministers of a *national* church.

While England, however, remains unevangelized, and two-thirds of its teeming population remain uninstructed, the Christians of this land will not allow the efforts of the Home Missionary Society to be lessened, or its scriptural plan of saving souls to be abandoned. It can carry the Gospel where pious churchmen cannot go to preach it without being guilty of an ecclesiastical crime; on them, therefore, the Society has just claims, whether they count the destitute villages by hundreds or by thousands.

Extracts from the Journals of the Missionaries.

"One old woman on whom I called told me, she dared not attend any other place than the parish church. She lives under the D——, and would be turned out of her cottage if she did; and the clergyman, who is a relation of the ——, is as bad as himself, and greatly opposed to all dissenters, and would deprive them of his favours if he missed any of them at church."

"The Directors seek for facts—I send one. A poor man in my congregation applied to the vicar for a portion of the charities left to the poor in this place. A long conversation ensued, in the course of which the poor man was lectured upon the sin of schism. Arguments were next used to induce him to return; and among others, the following: Vicar—' Even allowing that your soul should be endangered, you may make yourself perfectly easy, *I shall have to bear the responsibility. Your soul will not be required at your hand, but at mine!*' "

"Tory ascendancy has caused a great deal of chuckling among the clergy in this neighbourhood; and if their movements amount to any thing, they seem determined to try to drive back dissent from whence Gathercole says it came. Little else than Puseyism has been heard from the pulpit, belonging to the Establishment at this place—baptismal regeneration, apostolic succession, and confirmation, have been the principal topics for the last two months."

"A female in this town, the wife of a tradesman, has been in the habit of attending my ministry at least for eighteen months. During the last month, however, she has ceased to attend, and her four children have been removed from our Sunday-school. Upon inquiring the reason, we have learnt, that she was threatened with the loss of custom, if she persisted in attending chapel, and in sending her children to school.

"It should be remarked, that, till we came here, she seldom or never attended any place of worship. The cases, however, are numerous, in which we have succeeded in getting persons to hear the Gospel, who never attended church for years, but their attendance with us has been *marked*, and *rebuked*, and *stopped*; and now it is generally understood among the poor, that to attend with us is a *crime*, to attend nowhere is *none*! The name of the clergyman is given as the chief *opposer*."

In a very destitute district in Hampshire, the missionary says, he "might open rooms in several places, if Church influence was not so great against us."

"The clergyman of the parish lately called at the houses of those who attend our little place, and endeavoured to persuade them not to go to chapel any more, because dissenting preachers were no ministers, and had no right to preach at all. He again opened a Sabbath-school in a cottage, right opposite our little chapel; but as he had no suitable teachers, the children would not go. However, he insisted on his own clerk's withdrawing his children from our school, which he did as a matter of course; he had three or four, and no one beside went. As might have been expected, it soon came to nothing.

"I am thankful to say, that things go on very favourably in the little school at present. However, there is one circumstance which I much deplore. H—— is an agricultural neighbourhood, and when the little boys or girls go out to service, to the farmers, they are never permitted to attend the Sabbath-school again. I never wit-

nessed so much ignorance anywhere as I have at H——, and its adjoining parishes. The inhabitants are but a small remove from the brute. I use no figure: I might mention facts, only too disgusting and abhorrent, which would show at once that gross darkness which covers the place."

"The system of church domination bears every thing before it. It is to be lamented, that the clerical power and influence are extended over the agricultural portion of the community in various ways. The clergyman of the parish inculcates, that he has a right over all the parishioners, because he has the *care* of souls. Hence, he will not suffer any one else to meddle with what he conceives belongs exclusively to him. By this means, I have been prevented from visiting some persons when sick and dying."

He proceeds to describe the cases, which were very distressing.

"I have not much to communicate this month, save the increasing hostility of the clergy to my attempts to do good. They are exciting the Tory aristocracy in the neighbourhood, who own the greater part of all the villages, to intimidate those who are known to be favourable to the truth. They are erecting school-rooms in this village, including one for infants, where week-day instruction will be given to all. The intolerance of the clergy will prevent every child who enters them from attending any of our places of worship, and will exert a baneful influence on many of the parents. The dogma of baptismal regeneration is held forth with more intemperate zeal than ever, and their afternoon sermons are frequently so many attacks upon the poor home missionary, and those that sent him. I could give you many details of persecution, if needful; but in the midst of it all, the truth is, I trust, steadily advancing. Pray for me, that I may be upheld and encouraged, and that the word of the Lord may have free course and be glorified."

IRISH EVANGELICAL SOCIETY.

EXTRACTS FROM REV. J. GODKIN'S LAST QUARTERLY JOURNAL.

May 2d, 1841.—Lectured in the Rev. Mr. Coulter's church, within a mile of Castle-Blaney, a neat little town in the county Monaghan, adjoining the beautiful demesnes of Lord Blaney. We had a full congregation, but as it was in the forenoon, there were few, if any, Roman Catholics. Immediately after this service, I proceeded to another Presbyterian church, (Rev. Mr. Boyd's,) near the town, where there was a very large congregation waiting for me. It was announced that I should again lecture in the evening in a commodious preaching-room over the market-house. But long before the time this place was densely crowded with most of the respectable people of the town and neighbourhood, while groups of country people were waiting about the streets with no prospect of getting within hearing. Under these circumstances, Mr. Boyd kindly offered his church, which was accordingly opened, and as it stands nearly a quarter of a mile out of town, it was most interesting to see the congregation covering the whole way thither from the market-house: it had a very animating effect on the people, and it was remarked by several, that they had never before seen anything like it in that place; not only was the lower part of the house crowded, but the galleries were all well filled; the audience, which was most attentive during a long service, included a considerable number of Roman Catholics.

May 3d.—I gave a fourth lecture this evening in the same place. The attendance was very large, and the galleries were filled mostly with Roman Catholics, including some Irish readers; one of whom has made a most determined stand against the denunciations of the priest. The Presbyterian ministers here spoke in the strongest terms of the importance of these labours conducted in such a spirit; a spirit which none are more ready to appreciate than the Roman Catholics themselves.

May 9th.—Preached in Creggan, a Roman Catholic district in the southern and mountainous part of Armagh county, a district which has been greatly disgraced of late years by Ribbon murders. The Rev. Mr. M'Williams church was quite crowded in the forenoon. It was intended that I should lecture in the evening in the market-house, Cross Maylin, a town in the centre of the disturbed district ; but as it became exceedingly wet, and as the Methodists did not deem it prudent to give their chapel, and the upper-room of the market-house being filled with corn, we did not think there could be any meeting, and had almost given up the idea of going. We went, however, that there might be no disappointment, and on the way met an elder, who came to hurry us, stating, that the lower and open part of the market-house was filled with Roman Catholics, who had repeatedly sent so soon was the minister coming ? When we arrived, we found the place crowded as close as they could stand, while the rain was beating in full upon them through the iron gates. Mr. M'Williams opened the meeting with prayer, and then I mounted a cart for a pulpit, and commenced a lecture on the power of the *Keys*, church authority, and *confession*. *In such a place*, it would have been thought hardly prudent to preach controversy, even in a house of worship, still less in a town hall, but least of all in the open space which we then occupied, affording as it did every facility for annoyance. Nevertheless, I gave them a long, practical, and pointed discourse on the exciting topics above mentioned ; and though there were many children present, there was not a breath of disturbance ! After meeting, I walked out to a friend's place in the country, with one or two strange men, at night, without the least idea that I was in danger. All I apprehended was some interruption at the meeting. But if any were disposed to give annoyance, they were completely disarmed by my introductory remarks, and by the spirit of the whole services. A deep and solemn impression seemed to rest on their minds. Many walked three or four miles to this meeting, and some respectable persons from Louth county had driven six miles to attend. I was earnestly requested to return again, and I promised them a field preaching before the fine season is over, which promise I hope, God willing, soon to fulfil.

May 24th.—Visited a venerable Presbyterian minister in the Down county, in compliance with an invitation received under the following circumstances. In consequence of the disgraceful way in which Roman Catholics have been attacked by controversialists in this country, this gentleman, who is a thorough liberal, was quite disgusted ; and though he approved of my labours through the press, he was opposed to my lecturing on these subjects. However, he was induced to go and hear me in Raithfriland, when he came forward at the close of the meeting, and took me warmly by the hand, declaring that his mind was quite changed, and that he never heard fair reasoning from the *pulpit* before, where the claims of rival churches were concerned. Therefore, to the astonishment of all the neighbourhood, he invited me to lecture to his people, and as he is very popular, and deservedly so, we expected a large attendance. His place of worship is near the splendid Roman Catholic chapel, lately erected by the Rev. Dr. Kernan, and as it has been the scene of a most interesting contest between the people and their bishop, I must briefly refer to the circumstances connected with it, which I had learned from the lips of Dr. Kernan himself, who showed me all the documents on the subject, and which I found corroborated by testimony on the spot. This highly respected priest had incurred the displeasure of his bishop, chiefly, I believe, by the independence and liberal tendencies of his mind ; and was, therefore, arbitrarily superseded as parish priest, and another, called an administrator, placed over him. The people, considering this an unwarrantable and despotic stretch of authority, refused to receive the bishop's nominee ; they shut the doors of the chapel in his face, and would not open them except to the man of their choice. The right rev. father himself came to the spot, but they were equally deaf to his intreaties and his threats. Thousands of non-intrusionists assembled round the chapel,

and bid defiance to the episcopal power. Meantime, a small tent was erected to shelter the altar in a farm-yard, where, for the space of *nine months* at least, the administrator continued to celebrate mass to the very few who adhered to the bishop, while the multitude, who were true to their own pastor, stood aloof all that time, till Dr. Kernan returned from Rome, where, he successfully pleaded his own cause. The faithful litany celebrated his victory with bonfires; and after a formal compromise to save appearances, the bishop came to consecrate the chapel. Such facts are significant signs of the times. I therefore felt a good deal of interest in visiting this place. The morning congregation was not much crowded; but in the evening we had an immense multitude; the aisles and all parts of the house were crammed. Several ministers, including the Church of England incumbent, attended. This is quite a Presbyterian district, and the Episcopalian are but a handful, though the parish affords a fine living to its amiable possessor. It was interesting to see the Roman Catholics, peeping through the windows, passing the doors, and glancing in timidly, faltering, hesitating, retiring, and then at last yielding! passing the rubicon, and mixing with the crowd; the love of knowledge, and, (let us hope and pray,) in many cases, the grace of God silently vanquishing prejudice and the superstitious fear of "the church."

COLONIAL MISSIONARY SOCIETY.

NEW ZEALAND.—This is one of the most important of the British settlements in the vast Pacific. To it the current of emigration from this country at present sets in very strongly. Great numbers are flocking thither as to the land of hope and promise. Since the following letter from Mr. Quaife was written, the numbers of British settlers must have greatly increased. The spiritual necessities of the people must have equally increased. The subjoined letter shows the writer to be a man of a right spirit. It also illustrates the moral necessities of Colonial society when first forming. Such representations plead powerfully for Colonial Missions. They also contribute to give intending emigrants correct ideas of the state of things, in all respects, they may expect to encounter in Colonial life and enterprise. They show to how severe a test religious principles, moral courage, and powers of endurance and of effort, must be subjected in new settlements on remote shores; not indeed to deter them from emigration, but to arm them with the resolution essential to success. The supporters of the Colonial Society will entirely approve of the resolutions of the Committee to assist Mr. Quaife:—

To the Secretary of the Colonial Missionary Society.

New Zealand, Kororarika, Bay of Islands, Jan. 18th, 1841.

MY DEAR SIR,—If I am not mistaken, I wrote to you recently a letter from this place, but as always from so great a distance there is some hazard about the safe arrival of letters, it may not be amiss if I correspond with you again. If I did write to you, I must have informed you of a number of particulars respecting this country, and of my position in it. As I am not able to take copies of correspondence, I do not know what I may have said to you. Whatever I wrote, however, I have some fresh particulars not unimportant.

I may just inform you, if you have not already received the information, that while remaining at Adelaide, without a field of labour, and without the means of usefulness, a proposition was made me there to come down to the Bay of Islands and establish a newspaper. The field was represented to me as being completely open, both in that department and the ministry. The latter I felt to be the appropriate inducement; the former appeared important to me only as a means of support. I consulted Mr. Stowe and other friends, and all were of opinion that the call was providential, and that I

might even make the paper a means of great good in protecting the native interests. After earnestly committing the matter to God, I embarked with my wife and child. We touched at Hobart Town, where I preached for brothers Nisbet and Miller. Both thought well of the movement, but regretted the connexion with the newspaper, as likely to impede my usefulness. I was urged to write to you. I had nothing to do but to follow the Divine guidance, and that has truly thus far led me by a way which I knew not.

We arrived at this place on the 19th of May last. The voyage, though quick, was one of suffering, owing to the bad state of the vessel. On arriving we found by far the greater part of our goods almost ruined by sea-water. We just managed to set up our press. Our health had also suffered severely, and I nearly lost my little boy. I was greatly disappointed at the sight of the place I was to occupy. To establish a newspaper amidst a population of two hundred! For that population it immediately appeared, however, that ministerial exertions were required. But how were we to live? and yet our money was all spent. I had nothing to do but to go on with the paper in the best manner I could. But I was in every thing completely dispirited, and rather moved on by a sort of mechanism than otherwise. Amidst it all I preached on, and though I could not do any thing else in the ministry, I was, by this means, enabled to secure my footing.

In the mean time the little town grew rapidly in size, and promised to become a place of consequence. In both respects my field of labour seemed to be extending, but my powers were every hour diminishing; I felt that the paper could not pay for two or three years, and that it was an impediment to my better exertions. Questions also arose from which, as a Christian and Philanthropist, I felt it impossible to shrink. The native rights had been assailed, denied, trampled on, and I was, as far as I knew, their only public and persevering defender. The commercial difficulties of my situation, combined with the conflict in my mind, between the claims of the ministry and of the paper, were too much for me, and I was attacked by jaundice. From this God mercifully soon delivered me, and by abridging some part of my bodily labour I have been enabled to keep on through another three months. It began to be a question what steps I should take, when Divine providence manifested itself in a manner I had not been led to expect.

The paper which I conducted at first from personal necessity, soon became a most important means of defending native and public rights. Hence I felt it imperative on me to persevere, there being no other paper in this part of New Zealand. I did so, arguing the question on all sides. The result was, that the government stopped us by the application of the Sydney law respecting newspapers. Thus in a moment the entire amount of our income from that quarter is taken away, and my further labours in that department entirely prevented.

Now this step of the government relieves me of one half of my difficulties. It leaves me free for ministerial labours. It puts an end to a conflict which has been too severe for me to sustain. And it leaves my mind open for spiritual enjoyments. My position is, in all these respects, very superior to what it was; so much so, that it is not my intention to involve myself in the same manner again. But on the other hand, it does not yet appear from what quarter our wants are to be supplied. But I will just give you a description of the place with which I stand connected.

Kororarika contains about one hundred houses and stores. Its population is probably five hundred. It has a church, of which the congregation is not more than thirty or forty. This place is the principal not only of the Bay Islands, but also of New Zealand, *at present*, if Port Nicholson be excepted. Its importance as a place adapted for commerce, is exceedingly great. It is surpassed indeed by none, for its splendid harbour and other advantages. The white population all over the Bay may

be about fifteen hundred. Auckland on the Thames is to be the capital; but is, in fact, not yet in existence, so that it remains to be seen what its advantages will be in a ministerial point of view. Whatever may arise there, it seems to me that this spot is the most important in New Zealand, at the present moment, in that view. Now, the missionaries excepted, whose labours are devoted to the natives almost entirely, and also the ministers at Port Nicholson, I am the only one of any denomination in this country, who labours among the white people.

One great difficulty has been the want of a place of worship, which caused the congregation to diminish from seventy or eighty to seven or eight. We have now erected, at our own cost—which, however, we are anxious to get subscribed for if possible—a building on a piece of ground *rent* for three years. It is weather-boarded and shingled, and cost £80. The whole is twenty-four feet by fourteen. This is partitioned so as to allow a room fourteen feet square for public worship, the other part being divided into two small rooms for our own use to save us rent, which is enormously high in these places. Since this place has been opened our attendance has been much better, and several people seem to be seriously impressed. I do hope and believe that the blessing of the Head of the church is with us. We have two services on the Lord's-day, and two in the week. I am about to extend my labours to another spot, across the water, on the Lord's-day afternoons. We are commencing a Sunday-school, and tract distribution, all which things have been kept back by my other engagements. In the mean time I am holding my mind in readiness for any movement to which God may call me. I have communicated with Dr. Ross, who regards my position as so important as to advise me to remain if possible. As it regards funds, but little, if any thing, can be raised on the spot, so that we are thrown almost entirely upon the exercise of our faith in the maintenance of our position. If our friends in England can send us any aid, it may enable us to do much more than we can otherwise do. Among other reasons why I should continue to labour here rather than elsewhere, is this, that my health is benefitted by the delicious climate in a very high degree. This climate is almost meat, drink, and medicine.

The spiritual necessities of the people are great. There is much infidelity, much profaneness, and an almost entire forgetfulness of God, and even of the forms of religion. Now is the time for us to exert ourselves in order to give a better impulse to the public mind. God knows how anxious I am to give that impulse, and how determined, in his strength, to do so.

Some Watts' Psalms and Hymns, Tracts, and Bibles, and Testaments, I am very much in want of.

Could you contrive to aid us in any way?

I am, my dear Sir, yours very truly,

B. QUAIFE.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

THE ADJOURNED MEETING OF THE ELEVENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES, will be held at NOTTINGHAM, on the 19th, 20th, and 21st days of the present month.

The arrangements proposed for its proceedings are as follow—

The Rev. Richard Elliott, of Devizes, will preside in the morning meetings of delegates; and Sir Culling Eardley Smith, Bart. in the evening public meetings.

Tuesday evening, 19th of October, a preparatory sermon will be preached, in James Street Chapel; service to commence at seven o'clock.

Wednesday morning, 10th of October, a meeting of delegates and brethren will be held in Friar Lane Chapel; to commence at nine o'clock precisely. Papers for discussion will be presented:—

1. On the Validity of the Ministry of Congregational Pastors vindicated against the Advocates of Apostolic Succession.
2. On the Best Methods for extending and improving the Union.
3. A Declaration of Views and Principles on Subjects, Religious, Benevolent, and Political, adapted to the Present Times.
4. On the necessity and means of Ministerial Recognition.

Wednesday evening, a public meeting will be held in Friar Lane Chapel, chair to be taken at six o'clock precisely; when addresses will be delivered on the following subjects:—

1. Congregational Church Polity founded on the Great Principle, that "The Bible, and the Bible only, is the Religion of Protestants," by the Rev. Dr. Morison, of London.
2. The Purity of Evangelical Doctrine, secured by Congregational Church Principles, by the Rev. W. H. Stowell, of Rotherham.
3. The Harmony of Congregational Church Polity, with the Social Institutions most favourable to the spread of the Gospel in its Purity, by the Rev. Dr. Vaughan, of Kensington.

Thursday morning, the 21st of October, the delegates and brethren will again assemble in Friar Lane Chapel, at nine o'clock. This meeting will be devoted to the subject of British Missions. Papers for discussion will be presented by the officers of the several societies. 1. On Missions in England. 2. On Missions in Ireland, conducted in harmony with the recommendations of the recent conference at Liverpool. 3. On Missions in the Colonies. 4. On simultaneous collections, and organized arrangements for procuring the funds required for British Missions.

Thursday evening, a public meeting will be held in Castle Gate Meeting, chair to be taken at six o'clock precisely; when addresses will be delivered:—

1. In favour of Home Missions, by the Rev. Thomas Stratten, of Hull.
2. On behalf of Missions in Ireland, by the Rev. John Burnett, of Camberwell.
3. On behalf of Missions in the Colonies, by the Rev. George Smith, of Plymouth.

Brethren intending to be present at these meetings, are particularly requested to announce their intention to Mr. Arthur Wells, Solicitor, Spaniel Row, Nottingham, on or before Saturday the 7th instant. Brethren who have thus notified their intention to be present, will receive an introduction to the friends by whom they will be entertained, by application, on their arrival at Nottingham, to Mr. Thurman, Hatter, Smithy Row. At the same time they will be supplied with printed copies of the papers prepared for discussion in the meetings of delegates.

VISIT OF A DEPUTATION FROM THE CONGREGATIONAL UNION TO NORTH WALES.

The attendance of a deputation from the London Committee of the Congregational Union of England and Wales, at the annual meeting of the North Wales branch of that body, having been deemed desirable, the Rev. Dr. Vaughan, of Kensington, and the Rev. J. Blackburn, of Peントville, were requested to undertake the service of going to Denbigh, to be present at the anniversary. To increase the interest of their visit, it was arranged by the brethren in the principality, that they should have the opportunity of attending several special services at different places on their way.

On Thursday evening, Sept. 7th, the deputation arrived at Dolgellau, and immediately proceeded to the chapel of the Rev. C. Jones, editor of the *Y Dyagedydd, The Instructor*, the monthly magazine of the Independents in North Wales. Here a crowded congregation was assembled, when, having heard a sermon in Welsh, delivered with extraordinary energy and power, by the Rev. Mr. Thomas of Dinas, was addressed by the deputation in English, the Rev. J. Roberts translating the address of Dr. Vaughan, and the Rev. M. Jones that of Mr. Blackburn.

After the public service, the ministers of the Montgomery and Merionethshire Association met at the residence of L. Pugh, Esq. with whom the deputation had a long and interesting conference.

Wednesday, Sept. 8th, was appointed for the opening of a new and handsome chapel at Portmadoc, a spot alike interesting in its physical and moral history. Thirty years ago the waters of Cardigan Bay rolled over the site of this town, with more than six thousand acres around it. By the patriotic efforts of A. Madocks, Esq., this fine estate was recovered from the sea, and a town and port built. Mrs. Williams, of Tuhwntürbwch, was the first member of our connexion resident in the neighbourhood, and she commenced a Sabbath-school into which the preaching of the Gospel by Independent ministers was introduced. In 1827 a small chapel was erected, and now a spacious and tasteful house of God has been built, through the Divine blessing on the labours of their gifted pastor, the Rev. William Ambrose. The Association for the county of Carnarvon had appointed to meet at the same time and place, and thus there was a large assembly of ministers present. The services commenced on Wednesday evening, when three sermons were preached, the first by the Rev. Owen Thomas, of Talsarn, in Welsh, then by Dr. Vaughan, in English, and lastly, by the Rev. Joseph Morris, of Llanengan, in the ancient language.

On Thursday morning, at six o'clock, worship was held, when the Rev. William Jones of Dolddeilen, and Mr. James Evans, a lay preacher from Pembrokeshire, (who has lost his sight) preached. At half-past eight o'clock the Association met, when Dr. Vaughan prayed, and the Rev. William Williams, of Carnarvon, presided, and Mr. Blackburn gave to the assembled brethren a statement of the principles, proceedings, and prospects of the Congregational Union.

At ten o'clock a second public service was held, when the Rev. Samuel Roberts, of Llanbrynmair, and the Rev. Thomas Pierce, of Liverpool, preached in Welsh, and the Rev. J. Blackburn in English.

The ministers having been entertained at the hospitable mansion of Mr. Williams, the deputation left this interesting spot for Pwllheli, the afternoon and evening services at Portmadoc being conducted by the Welsh brethren. Two sermons were delivered at each meeting, making nine discourses that were preached on that day, and heard mostly by the same persons, with an attention and feeling that was deeply interesting. The Independent chapel at Pwllheli was built a century ago, (1741,) and is the oldest Congregational place of worship, excepting one, in the county of Carnarvon. Its esteemed pastor, the Rev. R. P. Griffiths, had announced the intended visit of the English brethren, and a good congregation assembled to hear their addresses.

Friday evening, Sept. 10th, was devoted to a similar service at Bethesda chapel, Carnarvon, which is among the largest places of worship of the Independent connexion in North Wales, under the pastoral care of the Rev. William Williams, one of the best Welsh scholars in the principality. A respectable audience attended who listened with great attention to an explanatory address from Mr. Blackburn, and a sermon from Dr. Vaughan.

The deputation proceeded to Bangor on the following day, when they preached in the chapel of the Rev. Arthur Jones on the Lord's-day morning.

In the afternoon they visited the largest Congregational chapel in North Wales, called Betheda, built in a village of the same name, and inhabited by the workmen of the slate quarries at Cae-braich-y-cafn, hard by. On their arrival they found the handsome and spacious edifice filled by a poor, but most devout and decent congregation of nearly 1400 persons, for whom their honoured pastor, the Rev. Llewelyn Samuel, was offering up prayer in a strain of deep solemnity and earnestness. The brethren ascended the pulpit, and offered brief addresses, which Mr. Samuel translated to the people.

The church, of about 500 members, were about to celebrate the Lord's supper; they were, however, not able to witness it, as they had a third service to attend, but they left this commodious house of prayer a monument of the liberality of an industrious and devoted people, deeply impressed with the vast amount of social as well as spiritual good that has resulted from the preaching of the Gospel to such a people.

On the Lord's-day evening the deputation visited the congregation of the Rev. J. Evans, at Beaumaris, the capital of Anglesea, where there was a large attendance.

The brethren proceeded on Monday to the ancient town of Conway, and were met by the Rev. R. Parry, the minister of Sion Chapel, when an English service was held in the evening, and at the close Mr. Parry promised his Welsh hearers that on the following Lord's-day he would repeat to them in their own language the substance of the addresses which had been delivered by the deputation.

On Tuesday morning, Sept. 14th, the deputation proceeded to the pretty village of St. George, near Abergale, to attend the ordination of Mr. David Hughes, late a student of Hackney Academy. The service was conducted in Welsh and English. The Rev. W. Rees, of Denbigh, delivered the introductory discourse, the Rev. Samuel Roberts, of Llanbrynmair, proposed the questions, and received Mr. Hughes's answers in both languages. They declared their assent to his election by an unanimous show of hands. The Rev. J. Evans, of Beaumaris, offered the ordination prayer in Welsh, accompanied by the imposition of hands. Dr. Vaughan then delivered a charge to the young minister, and Mr. Blackburn preached to the people, after which the morning service closed, it being announced that a charge and sermon in the British language would be delivered by two Welsh ministers in the afternoon.

An English service having been announced for that evening, at Ruthin, the deputation left for that place, in company with the Rev. R. Jones, pastor of the Welsh Independent church there. The deputies addressed an interesting congregation upon the objects, &c. of the Congregational Union.

There is a beautiful "English Independent church" in this town, built by the liberality of Edward Jones, Esq., which is at present closed for want of a suitable English minister. It is to be hoped that such arrangements may be made by the directors of the Home Missionary Society as will secure the stated service of a resident pastor, who would not only be a blessing to the English residents at Ruthin, but along the beautiful vale of Clwyd.

On Wednesday morning, Sept. 15th, the brethren proceeded to Denbigh, to attend the annual meeting of the North Wales Branch of the Congregational Union. A committee of management had met at six o'clock to arrange the order of the subsequent proceedings, at which the Rev. D. Morgan presided. At ten o'clock the conference was convened in the commodious chapel of Mr. Rees, and G. Evans, Esq., of Maes-y-pandy, was called to the chair. The following ministers were present:—Rev. Messrs. S. Roberts, Llanbrynmair, and D. Morgan, Llanfyllin, the deputies from Montgomeryshire; E. Davies, Trawsfynydd, and M. Jones, Llauwchlyn, from Merionethshire; W. Williams, Carnarvon, and R. Parry, Conway, from Carnarvonshire; and E. Davies, Llanerchymedd, and W. Jones, Amlwch, from the association of Anglesey. The following ministers represented the Denbighshire and Flintshire Union: Rev. W. Rees, Denbigh; D. Griffith, Ruabon; T. Griffith, Rhydlydan; H. Pugh, Mostyn; J. Parry, Wern; O. Owens, Rhesycae; E. Hughes and D. W. Jones, of Holywell; J. Lloyd, Denbigh; H. Ellis, Llangwm; D. Price, Rhos; B. Evans, Bagillt; J. Davies, Llangollen; S. Davies, Rhyl; L. Everett, Llanrwst; T. Humphreys, Rhuddlau; T. Ridge, Llangwyfan; R. Jones, Ruthin; S. Evans, Llandegle; T. Jones, Rhiw; D. Hughes, St. George, and J. Jones, Abergale. Also Rev. Messrs. —— Pierce, Wrexham; T. Pierce, Liverpool; J. Evans, Beaumaris; A. Jones, Bangor; D. Davies, Colwyn; C. Jones, Llan St. Ffai; S. Jones, Maentwrog; W. Thomas, Dwygyfylchi, &c. were present.

The Revs. Dr. Vaughan and J. Blackburn, who attended as deputies from the London Committee of the Congregational Union, were called upon to address the meeting on the subject of their visit.

Mr. Blackburn entered at considerable length into the objects of the Union—dwelt on the necessity of having more co-operation and intercourse between the Welsh Branch and the English Committee, as the relation had hitherto existed almost entirely in name—the necessity of having statistical reports from the different churches and Associations—the propriety of associating together, in order to have uniformity of action, and that to be obtained by the influence of *truth and love* alone—that no religious body could produce an impression on the public mind unless it stood and acted together. He alluded to the progress of Congregational principles throughout the empire, and referred to the success that had attended the efforts to promote a general union of our body. He was followed by the Rev. Dr. Vaughan, who dwelt at length on the purposes and progress of the Union—alluded to the labours of the Home Missionary, the Irish Evangelical, and Colonial Missionary Societies, in connexion with the Union—how the signs of the times combined to show that Congregational principles were making progress in the political, the literary, and religious world. After the addresses of the deputation, the following resolutions were agreed to:—

1. On a motion by the Rev. M. Jones, Llanuwchlyn, seconded by the Rev. H. Pugh, Mostyn, it was resolved—

"That this meeting regards the objects contemplated by the Congregational Union as of peculiar importance in the present state of the church and the world, and cordially approves of the determination of the Union, to recognize the scriptural right of every church to the fullest independence in the administration of its own affairs."

2. Moved and seconded by the Revs. W. Williams, Carnarvon, and W. Jones, Amlwch—

"That this meeting hails with pleasure the visit of the Rev. Dr. Vaughan, and the Rev. John Blackburn, to the North Wales Branch of the Union; and hopes that their interesting addresses at Dolgelley, Portmadock, Pwllheli, Carnarvon, Bangor, Bethesda, Beaumaris, Conway, St. George, Ruthin, and Denbigh, may greatly encourage and strengthen the associated pastors and churches of Wales, in their efforts to promote the interests of the Redeemer's kingdom; and requests that such visits may be continued."

3. Moved and seconded by the Revs. D. Morgan, Llanfyllin, and T. Pierce, Liverpool—

"That as much misapprehension prevails in some quarters respecting the designs of the Union, this meeting urges the friends of Congregational dissent to exert their influence in promoting the circulation of the publications of the Union; and recommends that extracts from the same be translated into Welsh, for circulation in the tract form."

4. Proposed by the Revs. S. Roberts, Llanbrynmair, and C. Jones, Llan St. Ffraid—

"That this meeting, viewing the prospects now opening before the British Missions, recently formed in connexion with the Union, as peculiarly inviting, feel it their duty to recommend the churches in Wales to follow the example of their sister churches in England, by making a collection annually, on the last Sabbath in October, for the claims of our home population and the colonies."

5. Moved and seconded by the Revs. D. Price, Rhos, and E. Hughes, Holywell—

"That a report of the statistics of each county association be prepared by its secretary, to be forwarded to the Committee in London."

The Rev. W. Rees, of Denbigh, was then called upon to read the following address to the Rev. Dr. Vaughan and the Rev. J. Blackburn:—

“ Rev. Sirs—We beg to express the cordial and sincere delight which we feel on the present occasion, and gratefully acknowledge the kindness of the Committee in London, in appointing you as Delegates from the Congregational Union, and we would tender you our warmest thanks, for giving your assent to the request of the Committee, and conferring on our meeting the distinguished honour of your presence.

“ Being one in spirit, professing the same faith, and ardently loving the same principles of Congregational dissent; language being the only line of demarcation, we have often deplored the want of more fraternal intercourse between us and the honoured brethren in England.

“ We cordially approve of the principles and objects of the Congregational Union, and feel much interested in the prosperity of its operations, and it is our prayer that it may prove a blessing to our country and the world.

“ Honour'd and reverend brethren, we hail your visit as the commencement of a new era in the history of our churches, and hope that it may prove a great benefit to us, and to the churches with which we are connected, and may the grace of the God of peace and love preserve and protect you, so that you may safely return to the bosoms of your families and friends.”

The purport of the address was supported by the Rev. A. Jones, Bangor, and the brethren having acknowledged the kindness of the meeting, the proceedings of the morning conference were concluded with prayer by the Rev. Dr. Vaughan; and the sitting was adjourned to two o'clock.

At two o'clock the chair was resumed by G. Evans, Esq., and after going through the routine business, the following resolutions were agreed upon:—

1. That each separate County Association hold correspondence with the London Committee; and that independency of associations be observed, as well as of churches.
2. That a meeting of the United Associations of North Wales, similar in character to the present meeting, be continued annually.
3. That the next annual meeting be held at Carnarvon, in the month of September, 1842.
4. That this meeting deem it advisable to establish an academy in North Wales, to be commenced forthwith at Llanuwchlyn, under the auspices of the Rev. M. Jones.
5. That a deputy from each county attend the next Committee of “Dysgedydd,” of which due notice will be given; and that the Committee of the North Wales Academy be held in connexion with the same.
6. That the Rev. Samuel Roberts, of Llanbrynmair, be nominated to attend the meeting of the Congregational Union in London, in the month of May next, as Delegate, to represent the North Wales branch.

The thanks of the meeting were presented to the Chairman for his valuable services in presiding over the meeting, which was acknowledged in a brief and appropriate address.

The public proceedings were conducted as follows:—Wednesday, seven o'clock, the Rev. J. Blackburn, of London, and M. Jones, Llanuwchlyn, preached; Thursday morning, six o'clock, Rev. E. Davies, Llanerchymedd, preached; ten o'clock, sermons were delivered by the Revs. Dr. Vaughan, of London, and W. Williams, Carnarvon; two o'clock, the Rev. D. Morgan preached, and the Rev. E. Davies, Trawsfynydd, concluded by prayer; six o'clock, Revs. T. Pierce, Liverpool, and A. Jones, Bangor, preached. The Rev. S. Roberts gave the substance of the English sermons in Welsh. At the close of the services, the celebration of the Lord's supper took place.

The proceedings throughout were of a very interesting character, and will long be remembered and cherished in the bosoms of many who were present. The greatest

harmony prevailed. The sermons and addresses were peculiarly impressive; and it was evident that the ministers and friends of the Independent churches in North Wales have been greatly encouraged and strengthened by the visit of the English Deputation, so that here is ground to hope that it will prove a lasting blessing to the churches of the principality.

CORRESPONDENCE WITH THE AMERICAN CHURCHES.

GENERAL ASSOCIATION OF CONNECTICUT.

This body of Congregational ministers and churches consists of *twelve* distinct associations, which comprises 243 churches. It held its last annual meeting at the house of the Rev. Leonard Bacon, in New Haven, on the 18th of June, 1840, when thirty-five delegates were present from the association, besides the representatives of six corresponding bodies.

A letter from the Congregational Union of England and Wales having been read, a committee was appointed to draw up a reply. The following letter was prepared by them, and adopted by the meeting :

"New Haven, June 18, 1840.

"The General Association of Connecticut to the Congregational Union of England and Wales.

" Beloved brethren in Christ—It gave us joy to hear read, at the opening of your present session, your truly fraternal letter, under date of May last. It was very pleasant to receive the expression of your sympathy and love, and to know, that on the ground of our common faith and common interests, we have a remembrance in your prayers.

" Be assured, dear brethren, that our hearts are drawn to you, not only by the ties of our common Christianity, but by the remembrance of our origin, as formed among the churches of your land; and most heartily do we reciprocate every expression of fellowship and love contained in your very acceptable epistle.

" By what means your communication of March, 1838, together with the documents mentioned as sent with it, failed of reaching us, we know not. But neither has come to hand; and it is owing to this, and not to any indifference to intercourse with you, that our correspondence, so pleasantly begun, has for some time past been interrupted. We joyfully resume it, and while we feel that your churches and ours are bound to each other by ties, so many and so strong, that fellowship between them cannot but be sweet and endearing, we wish to add, that we shall be most ready to hold intercourse with you, either by mutual delegation, or by interchange of documents and correspondence.

" The printed minutes of our present meeting, accompanying this, will make you acquainted with the general state of our churches. We are just now closing the annual session of this body, which has been one of much interest and harmony. We bless our heavenly Father for the sweet influence of his grace upon us and our churches, and while we praise him for the past tokens of his favour, we go home to the work he has assigned us, with new confidence in his love, and with brighter hopes of his assisting grace in future.

" Our prayer for you, dear brethren, and for the churches in connexion with you, is, that the God of peace and love may dwell among you, and give great success to all your endeavours to build up the kingdom of our common Lord. We hear with joy of what you are doing to extend the triumphs of the cross in your own and in other lands; and especially of your praiseworthy and most successful efforts in the great cause of human rights and African emancipation. May your zeal and success in these good works be greatly increased, and the friends of Christ all over the earth

soon be united in putting forth their utmost energies for the advancement of the great cause of religion and freedom throughout the world.

"Most heartily, beloved brethren, do we unite, in the prayer expressed in your letter, that your country and ours may abide in peace, that 'no war or strife may arise between the parent and the daughter people,' who should always be as one. The heart sickens at the thought, that between two great Christian nations, like yours and ours, on whose mutual efforts and continued co-operation the advancement of the cause of God in our world so greatly depends, there should ever exist anything but mutual attachment and the most kindly good feelings. Let our united prayers ascend to the God of nations, that he may preserve your country and ours in firm and ever enduring peace. We bid you farewell, dear brethren, in the name of the Lord, and wish all grace and peace to be multiplied to you, from God the Father, and Jesus Christ our Lord. Signed on behalf of the Association,

"DAVID D. FIELD, *Moderator.*

"Thomas Smith, *Scribe.* Henry N. Day, *Assistant Scribe.*"

Congregational Library, Blomfield-street, Finsbury, London, July 12th, 1841.

To the General Association of Connecticut.

BELOVED BRETHREN IN CHRIST—Your fraternal letter to the Congregational Union of England and Wales, dated 18th of June, 1840, in reply to a communication from the Union to you of the previous May, was received in due course, and was presented to the annual assembly of the Union, at an adjourned meeting held on the 14th of May last. It was welcomed as a pleasant token of your Christian affection. It gave joy to the brethren present, as assuring them of your readiness to maintain fraternal relations and correspondence with their body—a privilege and pleasure they very highly prize. The assembly gave directions to their executive committee to reply, in its name, to your letter with all affection and respect—a duty they now proceed with great pleasure to perform.

We much regret the loss of the letter addressed to you in March, 1838, and the long delay in the private hand to which it was entrusted, of that to which you have so promptly and fraternally responded. We will henceforth avail ourselves of the excellent post-office arrangements of the two countries, by which letters can, with so much speed and certainty, be exchanged. For pamphlets, the favour of private conveyance may be more suitably sought, as the charges of the London post-office on such packets are very heavy. But any medium will be welcome to us by which we may be enabled to secure the pleasures and advantages of a regular correspondence with your beloved association. The printed documents you mention, have safely reached us. We greatly value them, for the information of your affairs they contain; and we shall carefully preserve them as records of your body, and tokens of your fraternal kindness. Nor will we fail to transmit for your use whatever documents printed by us we can suppose suitable to inform or interest you, respecting our affairs. We deem it most profitable on all accounts that one body of Christians should know the estate and affairs of another; and we think that such mutual acquaintance between societies of believers is doubly pleasant and profitable, when reciprocally communicated from one to another, in the spirit and for the promotion of fraternal sympathy.

We are far from having abandoned the intention of sending a second delegation to visit and salute in our name the various bodies of beloved Christian brethren in your country, with whom it is our happiness to correspond. The accomplishment of this purpose we find attended with serious difficulties, and wait some favourable opportunity to open the way before us; but as soon as we discern such an occasion, we shall gladly avail ourselves of it; and you may be assured, dear brethren, that no

delegation from us will cross the Atlantic without instructions to use every effort to obtain personal conference with all the associated bodies of Congregational churches in New England. We look forward with pleasing expectation to the time when this design may be effected.

Many and strong are the ties, beloved brethren, that bind you and us in sympathy and love. Our common Christianity is indeed the first and noblest of them all. Love to the Divine Saviour, his glorious Gospel, his blessed cause, is indeed the root and bond of our love to each other. But this general primary feeling of affection among the disciples of Christ, is between us made more close and effectual by many points of remarkable specific agreement. In the great family of Christians we are near kinsmen. It is not so much that we are of the same national stock—for we regard you as Englishmen, dwelling in America—but that in our national history your forefathers and ours adopted the same opinions, shared in the same struggles, endured the same sufferings; and it was for religion and conscience that we are separated from our brethren of the same people; your forefathers by exile abroad, ours by persecutions at home—and we and you still equally retain the same distinctive views for which our forefathers witnessed and suffered. The doctrines of the Gospel as they interpreted them, we still hold. The spirit of the Gospel as they received it, still animates our churches. The polity of the Gospel as they administered it, we still, with few modifications, maintain. And when, after the lapse of two centuries, we trace the working and the results of our cherished principles—you, in the new form of society founded by your fathers expressly to be their depository and exemplification—we, in that old and venerable and beloved nation, wherein all the institutions, records, interests, and feelings of society, have been all along adverse to them—what causes do we respectively discern for gratitude, satisfaction, and sympathy! Are not our peculiar views of Christianity proved by long experience to be most favourable to the truth, purity, and power of the Gospel? to the liberty, intelligence, and welfare of men? Do we not find the strongest reasons, in such a review, to venerate our fathers, to adhere to our principles, to love one another? We must mutually own the good hand of our God upon us, that we are not now as churches blighted by heresy, torn with divisions, or sunk in apathy, with "a name to live while we are dead." Causes for humiliation are with us many. We doubt not you would readily make a like acknowledgment. But with both you and us causes for gratitude are also many and great; while every reason for humiliation on the one hand, or for gratitude on the other, will be well improved, if employed to quicken to more vigilance, and to rouse to more activity.

We rejoice to hear of your welfare; we give thanks on your behalf for all the blessings with which your churches have been visited. We offer earnest prayer for your enlargement, prosperity, and peace. For ourselves, we doubt not, you will rejoice to be informed, that, amidst many and serious difficulties, we are still cheered by proofs of the Divine blessing: our churches grow and multiply, our pastors are faithful and energetic, our efforts to extend the Gospel at home, in the British colonies, in the heathen world, are prosecuted, we believe, with increased vigour and liberality. The agitation and controversies incident to the present period, in our country, are, we are persuaded, on the whole, made to subserve and advance the interests of truth.

We still rejoice in the continuance of peace between our respective nations, and pray that it may long, that it may to the end, remain unbroken. For nations with free and liberal institutions, with representative governments and commercial greatness, peace must be the true policy. To the churches planted in those nations, and intent on using all their advantages of science, wealth, navigation, freedom for the spread of the glorious Gospel, their peace must be beyond expression important and dear. As the God of heaven giveth peace upon the earth, in what way is it so

likely to be obtained, to be prolonged, as by the prayers of the churches of Christ, when they plead for peace, that they may use its advantages for the extension of his kingdom?

Brethren, on our part this fraternal correspondence is indeed refreshing; we invite your further communications, and with all affection commend you to the love and grace of God, our Saviour.

Signed by direction of the Committee of the Congregational Union of England and Wales.

A. WELLS, Secretary.

The following fraternal letter has also been transmitted to the Congregational Association of New York State, in answer to a communication from that body, agreeably to the instructions of the last Annual Assembly of the Union:—

Congregational Library, Bloomsbury, Finsbury,
London, June 14, 1841.

*To the General Congregational Association of the State of New York,
U. S. North America.*

BRETHREN GREATLY BELOVED IN OUR LORD JESUS CHRIST.—Two most welcome and highly valued communications from you to the Congregational Union of England and Wales, were laid before the recent annual assembly of that body, at an adjourned meeting held on the 14th of May last, one bearing date 11th of May, 1840, and the signatures of the brethren, John Smith and G. R. Haswell, as the Committee appointed by the meeting of your association, at which a communication from us was read, to reply thereto on its behalf. This letter from our Union, dated 10th of July, 1839, would seem to have been long delayed by the individual to whose care it was forwarded for you. Your other valued letter is of date 29th August, 1840, signed by the rev. brethren, Lebbeus Armstrong, as moderator of the meeting at which it was adopted, and by E. Parmely and J. R. Page, scribes; and is a reply to a letter forwarded by the committee of this Union to your Association, by your beloved messenger to us, the Rev. G. R. Haswell.

These letters, beloved brethren, awakened feelings of affection and joy in the minds of the Committee of this Union when first received and perused by them; and when presented to the annual assembly of our body, were received by the brethren with the same gladness, respect, and love. This correspondence with other confederated bodies of Congregational churches, is deemed by the brethren of this Union equally important and delightful—a most happy means of promoting mutual love, and of advancing great principles—it it only thought to have been too long neglected; and now, when too late adopted, to be on our part too feebly conducted. The assembly left it in charge with their executive committee to reply, in its name, to your affectionate, powerful letters, directing them to express all that personal love and respect which is cherished for you, as a body of honoured brethren in Christ, and all that attachment to our common principles, which we trust decays not, but grows and increases among the British churches and their pastors. We do not feel sufficient for this work. We ask wisdom from above. We implore heavenly direction that we may so express the fulness of love and the force of truth, as to awaken in your hearts and minds, beloved brethren, entire and powerful sympathy, for this is the communion of the servants of Christ, to love one another in harmonious convictions of his mighty and sacred truth—this is the end of our mutual correspondence, that your communications should cheer and delight, stimulate and confirm us, and that ours should, in like manner, move and benefit you. And when it is remembered how many minds with us may so receive impulse from you, or with you from us—how

important the position occupied by all these servants of Christ at this juncture in relation to the church and the world—how vital to the cause of truth, and to the salvation of men, the principles for the defence of which they are set—it must be perceived and felt that our epistles should be impregnated with truth, power, and love, imparted from on high.

We revert again, beloved brethren, with joy to the unity of the faith as it is held by you and us. Indeed, we are one in Christ: we have the same theology, the doctrines of grace held according to godliness—the same polity, the management of its own affairs by each church of Christ, under warrant and command immediately from him, without the control of any human authority—the same great principle on which to build all our faith, by which to regulate all our practice, the Bible only is the statute-book of Christians. We recognize with delight our entire community of sentiment on questions of polity, intelligence, and philanthropy cognate to religion and subservient to its interests—you no less than we, and we no less than you, would liberate, educate, harmonize all mankind. We would have no slavery or persecution, no craft of priests or ignorance of people, no hateful wars, no obstructions of commerce, no human legislation and force in the kingdom of Christ. Our principles, our position, our interests, our sympathies, all assign to us a difficult, but an honourable and blessed task, as the pledged antagonists of these frightful evils, by which Christianity has been so long corrupted, the world so long desolated.

Your letters show that you can sympathize with us in the difficulties peculiar to Congregational churches, it would seem, wherever found. Even in your free states, where political disabilities on account of religion have been long unknown—where no state religion creates odious distinctions between believers in Christ equally upright and equally virtuous, you find the greater worldly attractions of some religious communities, in which at the same time evangelical truth and edifying ordinances may be enjoyed, operate to draw many from your fellowship. Indeed, beloved brethren, our true position may be perceived and estimated without difficulty. We are witness-bearers against every thing worldly in the churches of Christ. We would reduce them to the lost simplicity of the Gospel. We would impartially apply to them the canons of the New Testament. This renders our body obnoxious of course to the advocates of worldly authority, or conformity in Christ's kingdom. The course which our convictions of truth and duty require us to pursue is of a nature in many cases to draw on us even more hostility from some bodies of our fellow-Christians than from the world itself. But we must not for this alter our course—we need not on this account suspect it to be wrong, but rather feel it to be confirmed as both right and necessary. Christianity at this juncture as much needs to be purified as to be spread. There is a work as necessary to be done among the churches to purify them, as among the nations to convert them. Then will the churches be mighty and prepared to regenerate the world, when they are themselves reformed and revived by receiving in love the whole truth of Christ. But indeed, beloved brethren, if there be in these views any truth—if Congregational churches have indeed the honour to be chosen of Christ as witnesses to his holy will in matters so momentous—how great should be their watchful care that their good be not evil spoken of—their truth not made to appear unlovely and repulsive—their witness borne with as much meekness and love as courage and constancy.

To us, beloved brethren, it has appeared that hitherto the Congregational body has not been alive to its responsibilities, or wise and energetic in its movements. There has not been enough of combination, correspondence, mutual understanding. The unions of our churches in the several provinces of the British empire, and in the several states of the American confederation, and the correspondence of these unions by interchange of letters and delegates, will serve greatly to remedy this evil.

Then it further appears, that we have not as a body nearly enough availed ourselves of the press to explain, defend, and propagate our distinctive views on the constitution and government of churches. This Union meditates a tract series in a popular form, which will, we hope, comprise many appropriate pieces on these topics. These we shall be happy to communicate, as there may be opportunity, to you; and still more so to receive from you any productions of a like character published by your body, or by any brethren connected with it.

A delegation from your association to this Union will be welcomed with joy and love, whenever you can so greatly favour us. With great regret we feel unable at present to hold out the expectation of any early visit of brethren deputed by us to visit and salute you in the love and fellowship of Christ.

We are not, brethren, left without tokens of the Divine presence and favour. In our missions, colleges, churches, the power of religion is, we trust, not decaying. Would that it were in sevenfold vigour and prosperity! We rejoice to hear of your blessed success in gathering souls and planting churches. It is our joy that peace continues between our two beloved countries. Amidst struggles and controversies, changes and difficulties, we would abide by our principles. Brethren, pray for us. We wish you the fulness of all heavenly blessings. In the noble state of New York may your churches still be multiplied in number, increased in power, and advanced to eminent influence. May times of refreshing be vouchsafed to you, so that all who witness or hear of your estate may testify that you are a people blessed of the Lord.

Signed, in the name and by the direction of the Committee of the Congregational Union of England and Wales.

ALGERNON WELLS, Secretary.

"OPENING OF A NEW CHAPEL.

MERSEA ISLAND, ESSEX.—A new Independent Chapel, having been built for the church and congregation under the pastoral care of the Rev. H. J. Haas, it was opened on the 16th of September, when the Rev. James Bennett, D.D., of London, preached two sermons of a highly valuable and appropriate character. In the afternoon, a goodly number of the friends dined together at the White Hart Inn; after dinner, Maitland Savill, Esq. being in the chair, several interesting addresses, expressive of the most loyal attachment to our beloved Queen, and a determined adherence to Protestant dissent, were delivered, and met with the unanimous response of the meeting. The collections were good, and the proceedings of the day very encouraging.

The history of dissent at this place furnishes a pleasing illustration of the efficiency of the "Voluntary principle" under circumstances certainly not favourable to its development. Insulated, amongst a small, scattered, and poor population—with two State churches, a Baptist interest, and lately a Wesleyan Society; by the favour of Providence, a few persons of the Independent denomination have for a number of years enjoyed the privileges of a stated ministry of the Gospel. This interest owes its existence, under God, to the benevolent exertions of a single individual, Mr. Hawes, (now one of the deacons of the church) who, in the face of much opposition forty years ago first opened a barn for preaching; it soon became necessary to build a chapel, for which he gave the ground; in process of time, the Divine blessing having attended the labours of the various ministers who supplied the pulpit, a church was formed, and a pastor was chosen. Subsequently, by extraordinary efforts amongst themselves, and generously aided by the surrounding churches, the islanders have happily been enabled to build a dwelling-house for their minister, a new sanctuary, more substantial and commodious than the former one, and a British school-room adjoining; the whole of which is invested in trust. The new chapel is a respectable edifice, very creditable to the skill and spirit of the builder, Mr. George Lufkin of Colchester. It is encumbered with a debt of £100, which it is exceedingly desirable should be immediately liquidated.

ORDINATIONS, ETC.

On Tuesday, July 27th, the Rev. John Davis, late student of Newport Pagnell College, was ordained to the pastoral office at Linton, Cambridgeshire. The service was introduced by the Rev. W. Spencer, of Holloway; the Rev. Josiah Bull, M.A., classical tutor of Newport Pagnell College, delivered the introductory discourse; the Rev. H. Madgin, of Duxford, asked the usual questions; the Rev. T. P. Bull offered the ordination prayer with imposition of hands; the Rev. N. M. Harry, of London, delivered the charge to the minister; and the Rev. Mr. Chaplin, of Bishop's Stortford, concluded the service. The evening service was introduced by the Rev. Mr. Bodley, of Steeple Bumpstead; the Rev. W. Spencer, of Holloway, preached to the people; and the service was concluded by the Rev. David Martin, of Creton. There were upwards of twenty-five ministers present on the occasion.

INDEPENDENT CHAPEL, MARKET DRAYTON, SALOP.—The Rev. John H. Barrow, of Hackney College, has accepted the unanimous invitation of the church and congregation assembling in the above town, and intends (D.V.) entering upon his ministerial duties on the first Sabbath of this month.

REMOVAL.—The Rev. W. Spencer has recently accepted an unanimous invitation from the church and congregation at Princess-street, Devonport, having been compelled to resign his charge at Holloway, through indisposition, medically believed to be excited by the locality.

BRIEF NOTES ON PASSING EVENTS.

The news from China begins to disclose, as we predicted, what a cruel despot a pagan emperor really is. Keshen, the imperial commissioner, has been ordered to be sawn asunder, and his unoffending family to be put to death. While his agent who negotiated with the English commanders has had his flesh torn piecemeal from his bones—the dwellings of both have been razed to the ground and the country around them for many miles made desolate. The emperor is frantic with rage and “breathes out threatenings and slaughter.” “Let the words *make peace*,” says he in his proclamation, “find no place in your hearts, nor ever give them any form by writing them.” He has ordered his grand army of 50,000 men to advance on Canton under the command of his younger brother Meenfang, and his great minister Hoo, and to “sweep the English sail clear from the face of the seas,” in order to gratify his imperial mind. But if they dare not to make a thorough extermination of the English rebels, he threatens that “he will put himself at the head of a mighty force and make an end of English guilt, not allowing so much as a bit of broken plank of the English to return.” So truly has the apostle declared of the Gentiles that their “mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known.”

In FRANCE, a Parisian holiday has again been disgraced by an atrocious attempt to assassinate the young Duc d'Aumale returning in triumph from Algiers at the head of his regiment. The prince and his royal brothers happily escaped the fatal shot, and the wretched assassin was immediately arrested in the act, and conveyed to the dungeon where the regicides Fieschi, Aliband, Meunier, and Darmes had been imprisoned. Reflections suggested by these repeated outrages might be indulged in, unfavourable to the French character, did we not read in the English journals that the life of Lord Howick has been endangered by a ruffian-like attack upon that nobleman and his friends while enjoying the ceremony of chairing after his election to represent the borough of Sunderland. “Jealousy is cruel” in whatever community it may exist, and happy are they who amidst the excitement of party strife can maintain a spirit of forbearance and kindness towards their rivals for political distinction.

"The *advent* of Sir Robert Peel," as it has been somewhat irreverently called, has at length come. A debate of four nights in the House of Commons was closed by the passing of a resolution expressive of the want of confidence in the late ministry with a majority of 91! They immediately resigned, and her Majesty commanded the baronet of Tamworth to form a new administration. The elements that are united in the new cabinet, together with the reserve of its premier, leave abundant room for conjectures. All that is at present known is that he proposes to fund 5 millions of exchequer bills, to pass the estimates that his predecessor had prepared, and to prorogue the parliament till next year to obtain time to determine how the exigencies of the country are to be met! But fearful distress already prevails at Manchester, Paisley, &c. and the present misery of the people is aggravated by the prospect of the approaching winter. Men so long within sight of office ought to have known their minds respecting great public questions, before they forced themselves upon the Sovereign and her people. The forbearance of a suffering community in times like these cannot be safely reckoned upon, and it is our fervent wish, rather than our expectation, that the spirit of disquietude may subside with the manifestation of popular indignation.

In SCOTLAND, the troubles of the Kirk thicken, and some recent proceedings in the Court of Session threaten the non-intrusion party with the speedy extinction of their boasted majority in the General Assembly, or at least with the nullification of its acts since 1833. It was in that year that the ministers of the new parishes, *quoad sacra*, were first received into the church courts, and gave to the evangelical party a majority not before possessed over the moderates. This accession of strength has enabled them to obtain all their victories in their supreme church court. By a recent appeal to the Lord Ordinary, it has been found that in the eye of the Court of Session, these accessions were not legal, and consequently the proceedings of all Presbyteries, Synods, and Assemblies, that have received such unauthorized members, must be invalid and void. These affairs are therefore hastening to a crisis, and many apprehend that when the trial comes, not a few of the now fervent advocates of the independence of the Kirk will consent to receive the stipends, and yield to the dictates of the state. To increase the difficulties of their position it is said, that there are at least a score of processes now going on in the civil courts against parties involved in this controversy, while members of the laity, having no sympathy with their ministers in this question, withhold their money, and protest against the course of agitation which their pastors have pursued.

The voluntary principle is gaining triumphs in the church of England. A new parish church, one of the noblest in the kingdom, has been built at Leeds by public subscription, in the scene of the parochial labours of the celebrated Dr. Hook. The Oxford taste of that gentleman is seen in the decorations and arrangements of the new edifice. The *Church Intelligencer* states, that on the morning of the consecration, although it was exceedingly warm, both clergymen and laymen wore their hats in church, as if they were in the open streets, till the episcopal act was performed, "to mark more strongly the difference between the consecrated and unconsecrated building." More than two hundred and fifty clergymen in their surplices and collegiate cowls formed a procession around the church, headed by the venerable Archbishop of York, his Lordship of Ripon, a corp of Archdeacons, and two foreign prelates, who are only lords by courtesy. We know not the subject of the consecration sermon, but it might have been founded on Acts xxviii. 14, "So we went toward Rome."

ANSWERS TO CORRESPONDENTS.

The absence of the Editor from London, occasions the postponement of editorial acknowledgments till next month.

Erratum in page 639—for "cartouches" read "cartlets."